



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

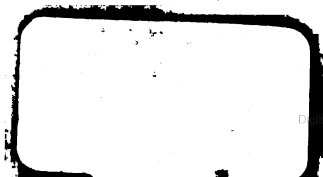
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 01448596 9



THE PUSHTO MANUAL.

C

COMPRISING

A CONCISE GRAMMAR; EXERCISES AND
DIALOGUES; FAMILIAR PHRASES, PROVERBS, AND
VOCABULARY.

BY

MAJOR H. G. RAVERTY,

BOMBAY NATIVE INFANTRY (RETIRED).

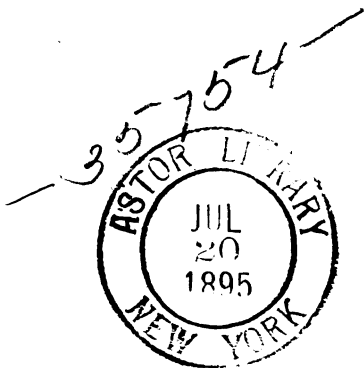
AUTHOR OF THE PUSHTO GRAMMAR, DICTIONARY, SELECTIONS PROSE
AND POETICAL, SELECTIONS FROM THE POETRY OF THE AFGHANS (ENGLISH
TRANSLATION), AÆSOP'S FABLES, &C., &C., ETC., ETC.

LONDON:

W. H. ALLEN & CO., 13 WATERLOO PLACE,

PUBLISHERS TO THE INDIA OFFICE.

1880.



LONDON :

PRINTED BY W. H. ALLEN AND CO., 13 WATERLOO PLACE.

FROM THE
LIBRARY
OF THE
ASTOR LIBRARY

PREFACE.

WE have now probably emerged for good from the Peśhāwar side of the Khaibar, and its “Pukštū,” and left “Pasto” and “Pakhhto” in the rear for ever, and entered the parts closely bordering the old seats of the Puśhtānah. The Puśhto therein spoken, as far west as the boundary of the province of Hirāt extends in that direction, is very different from the “frontier dialects” contaminated with Peśhāwarī provincialisms and Panjābī.

This little book has been prepared at the express desire of the enterprising publishers, to meet the present demand for manuals of the vernaculars of India. My desire has been to make it useful, in the hope that it will meet the wishes of those who desire speedily to gain some acquaintance with the important language of Afghānistān.

I would impress the necessity of acquiring the correct pronunciation of each letter from a true Afghān’s lips.

H. G. R.

January 1st, 1880.



PUSHTO MANUAL.

PART I.

GRAMMAR.

THE Pushto language is written in the Naskh character of the Arabic, to some of which letters diacritical marks are added to express other sounds peculiar to Pushto.

The following is the alphabet, and an indication of the sounds of the letters :—

Shape.	Name.	Trans- literation.	Description.
	alif	a, ā, i, u,	As in English.
ب	bey	b	do.
پ	pey	p	do.
ت	tey	t	do.
ث	ṭey	ṭ	By reverting the point of the tongue to the palate. Like Sanskrit <i>ṭ</i>
س	sey	s	As <i>th</i> in <i>thing</i> , or lisped <i>s</i> .
ز	ṭzey.	ṭs or ṭz	As <i>ts</i> or <i>tz</i> .
ج	jīm.	j	As <i>j</i> in <i>judge</i> .
چ	chey	ch	As in <i>church</i> .

Shape.	Name.	Trans- literation.	Description.
ح	hey	h	Strongly aspirated, as in double <i>h</i> .
خ	<u>k</u> hey	<u>kh</u>	Guttural, as <i>ch</i> in Scotch <i>loch</i> .
د	dāl	d	As in <i>dear</i> .
ډ	ḍāl	ḍ	Harsh, as double <i>d</i> , or Sanskrit ट
ز	zāl	z	As in <i>zeal</i> .
ر	rey	r	As in <i>run</i> .
ړ	rey	ṛ	As broad Northumbrian <i>r</i> .
ژ	zey	z	As in English.
ځ	<u>d</u> zey	<u>ds</u> or <u>dz</u>	As <i>ds</i> or <i>dz</i> would be in English.
ښ	jzey	jz	As <i>s</i> in <i>pleasure</i> , or soft French <i>j</i> .
ږ	jzey	jz	By reverting the point of the tongue on the palate. It is a slight degree harsher than the Persian ږ
س	sīn	s	As in <i>sense</i> .
ش	shīn	sh	As in <i>shell</i> .
ښ	shey or k'hīn	śh (W.) or k'h (E)	Peculiar to Pušto. Pronounced by bringing the tip of the tongue to the roof of the mouth. The Eastern Afghāns pronounce it k'h; the Westerns give it the softer sound of śh.
ص	ṣwād	ṣ	As <i>ss</i> in <i>dissolve</i> .
ض	ẓwād	ẓ	As in English.
ط	toey	t	English <i>t</i> , with slight aspiration.
ظ	zoey	z	do. z do.
ع	'ain	'a, 'i 'u,	Guttural, changing with the vowel point.
غ	ghain	gh	Guttural.

Shape.	Name.	Trans- literation.	Description.
ف	fey	f	As in English.
ق	qāf	q	Guttural.
ك	kāf	k	As in <i>king</i> .
گ	gāf	g	As in <i>give</i> .
ل	lām	l	As English <i>l</i> .
م	mīm	m	do.
ن	nūn	n	do.
ړ	rnūn	rn	Pronounced rūn, a combination of the sounds of ر and ن Peculiar to Pušhto and Sindhi.
و	wāo	w, ū, o, ow.	According to the vowel points.
ه	hey	h	Slightly aspirated.
ي	yey	y, e, i, ai, aey, a'i, or ey	According to the vowel points.
ء	hamzah	—	As another form of <i>alif</i> .

There are ten Arabic letters which never occur in pure Afghān words, to wit ف, ع, ط, ض, ص, ذ, ح, and ق, therefore the language really contains but thirty letters, including the eight peculiar to itself, namely, پ, ځ (ts), ډ (dz), ښ and ښ or ښ.

The Eastern Afghāns, or Lar Puštānah, often change the ځ occurring in Persian words, used in Pušhto, into ښ which they pronounce k'hin, and they also use the letter ښ for ښ*.

* A Ghalzī Mullā, writing on the jargon spoken by the tribes about Peshāwar, gives the following specimen of a pure Afghān sentence after it has undergone the Peshāwarī transmutation. It is: "Plār mī khūjz wuh :

In the same manner the Western Afghāns, or Bar Puśh-tānah, invariably give **ج** the softer sound of *shēy*, and use **چ** in the place of **گ**. The Ghalzīs and some other tribes substitute **ج** for **خ**; and there are a few other minor local peculiarities of pronunciation which appear difficult at first, but a little practice makes these familiar to the speaker.

THE VOWELS.

There are three short vowels in Puśhto : *a*, as in *America* ; *i* as in *pin* ; and *u* as in *put*. When followed by the letters 'alif,' 'yey,' and 'wāo' respectively, they become long, viz., 'ā' as in *far*, 'ī' as in *police*, and 'ū' as in *rule*. When a short is followed by the letters 'yey' or 'wāo,' a diphthong is produced, making 'ay' or 'ai,' as in *aisle*, and 'au,' like 'ou' in *sound*. A peculiar sound, shorter than short *a*, is in this book represented by *æ* diphthong.

It must be borne in mind that *all* letters must be sounded in Puśhto ; thus *khwāri*, 'humility ;' *khwāshey*, 'a wife's mother.' Words of this formation drop the sound of *w* in Persian ; but this is not the case in Puśhto.

THE PARTS OF SPEECH.

THE ARTICLE.

The Puśhto language contains no article. The article is supposed to be inherent in the noun, or is expressed by

sajz mar shah," "My father was ill: this year he died." This in the "Pasto," "Puksho," or "Pakhhto" that we hear about would be "Plār mī *khūg* wuh : *sag mar shah*." As Persian words are commonly used in the language, the translation is really, "My father was a *hog*: the *dog* died!"

the indefinite numeral *yow*, or the demonstrative pronouns.

THE NOUN.

Nouns in Pušto are of two kinds, primitive and derivative; the former proceeds from no other word in the language, as *Halak*, 'a boy'; *Jina'i*, 'a girl'; the latter spring from other nouns, or from verbs, as *Tiāra'h*, 'blackness'; *Rarnā*, 'brightness.'

Nouns are of two numbers, singular and plural; and of two genders, masculine and feminine.

There are seven cases:—the nominative, the genitive, the dative, the accusative, the vocative, the ablative, and the agent or instrumental case.

The cases are formed by the addition of particles to the noun in an inflected state.

The Genitive is formed by prefixing *da* (sometimes *dah*) to the noun, as *da dunyā*, 'of the world.'

The Dative is formed by the addition of either *tah*, *lah*, or *lah*; as *saṛi tah*, *saṛi lahar*, or *saṛi lah*, 'to a man.' Sometimes the particle *tah*, assumes the form *watah*, or *wa watah*, of which the *wa* may precede the noun; thus, *wa saṛi tah*, or *wa saṛi watah*, 'to a man.' There is also a form of the dative in which the particles are omitted; as 'Umar ās *da* Zaid *wahī*, 'Umar strikes Zaid's horse.'

The Accusative remains the same as the nominative, or assumes the dative form just given.

The Vocative is formed by prefixing the particles *ai*, *ao*, or *wo*; but these are sometimes dispensed with.

The Ablative case is formed by prefixing *lah* to the noun, to which *nah* may also be affixed; thus, *lah saṛi*, or *lah saṛi nah*, 'from a man.' Nouns ending in a consonant reject the affixed *nah* in the singular only, and replace it by short *a* or *ah*, as *makh*, 'the face;' *lah makh*, or *lah makhah*, 'from the face.' The particles *tar*,

dar, or *di* are occasionally used to form this case, the last generally having the noun followed by *nah*. Under this case may be included a Locative, with the sense of 'in,' 'on,' 'with,' 'through,' 'by means of.' It is formed by prefixing 'pah' or 'pa' to the noun; also by *pah* before the noun, and 'ks'hey' or 'ks'hi' after it.

All the preceding particles remain unaffected by either number or gender.

The Agent or Instrumental case is simply the inflected form of the noun; and it is used before transitive verbs, in all past tenses of the active voice.

Gender.

There are two genders in Pušhto, the masculine and the feminine; and they affect the terminations of nouns, adjectives, and verbs.

The genders of many nouns can be distinguished by attention to the different powers of the letters *hey* and *yey*, in which a great number of them terminate.

The letter *h* at the end of a word may be either perceptible, as in *weštah*, 'hair;' or, imperceptible, as in *šhadza'h*, 'a woman.' The former are all masculine, the latter are all feminine.

Words ending in *-aey* (as *saraey*, 'a man') are masculine; those ending in *-a'i* (as *jina'i*, 'a girl') are feminine. Many feminine nouns (especially Persian derivatives) exist of the form *mirtsi*, 'trouble,' i.e. they end in long 'i' without the preceding short *a*; and foreign words ending in long 'i' which have crept into Pušhto may be masculine or feminine according to the custom of the language whence derived; thus *hātī*, 'an elephant,' is masculine, and *dā'i*, 'a nurse,' is feminine.

Nouns ending in silent *e* are all masculine; as, *dzo'e*, 'a son,' *so'e*, 'a hare.'

Some nouns derive their gender from their meaning, and not from their form; as, *plār*, 'a father,' *mor*, 'a mother,' *w'ror*, 'a brother,' *khōr*, 'a sister.'

Feminine nouns can be formed from masculines by the addition of the imperceptible *h*, as, *ūsh*, 'a male camel,' *ūsha'h*, 'a female camel'; and by changing the masculine termination *aey* into *a'i*, as *murghumaey*, 'a male kid,' *murghuma'i*, 'a female kid.' Words of the form *melmah*, 'a male guest,' insert an *n* to prevent hiatus; thus, *melmana'h*, 'a female guest.'

Declension.

Puṣhto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural.

1st Declension.—Nouns which take 'ī' or 'i' in the oblique cases singular and nominative plural; and 'o' or 'u'* in the oblique cases plural.

The first variety comprises masculine nouns ending in *aey*, and adds short *a* in the vocative singular; thus:—

Sing.

- N. *sarāey*, 'a man.'
 G. *da sarī*, 'of a man.'
 D. { *sarī tah, larah, or lah*
 wa sarī tah, larah, or lah } 'to a man.'
 wa sarī watah, &c.
 Ac. *sarāey*, 'a man,' 'to a man.'
 V. *ai sarāeya, wo sarāeya, or sarāeya*, 'O man.'
 Ab. *lah sarī, or lah sarī nah*, 'from a man.'
 Ag. *sarī*, 'by a man.'

* *Afghāns*, in writing, commonly write the short vowel *u* instead of the letter *o*, therefore this *u* may be pronounced as though *o* were written.

Plur.

- N. saṛi, 'men.'
 G. da saṛo, 'of men.'
 D. { saṛo tah, larah, or lah
 wa saṛo tah, larah, or lah } 'to men.'
 wa saṛo watah, &c.
 Ac. saṛi, 'men,' 'to men.'
 V. ai saṛo, wo saṛo, or saṛo, 'O men!'
 Ab. lah saṛo, or lah saṛo nah, 'from men.'
 Ag. saṛo, 'by men.'

In some instances the final letter of the plural form may be retained in the oblique plural, as saṛio tah, &c., 'to men.'

The second variety comprises feminine, and generally inanimate, nouns which take short *i* (occasionally *ey*) in the inflected cases, vocative included; thus:—

Sing.

- N. lār, 'a road.'
 G. da lāri, 'of a road.'
 D. lāri tah, &c., 'to a road.'
 Ac. lār, 'a road,' 'to a road.'
 V. ai or wo lāri, 'O road!'
 Ab. lah lāri, or lah lāri nah, 'from a road.'
 Ag. lāri, 'by a road.'

Plur.

- N. lāri, 'roads.'
 G. da lāro, 'of roads.'
 D. lāro tah, &c., 'to roads.'
 Ac. lāri, 'roads,' 'to roads.'
 V. ai or wo lāro, 'O roads!'
 Ab. lah lāro, or lah lāro nah, 'from roads.'
 Ag. lāro, 'by roads.'

2nd Declension.—Masculine nouns which do not inflect in the singular oblique cases. They take short *a* in the vocative, and add two or more letters to form the plural nominative, and often shorten a long vowel in the base.

The first variety takes 'ūna' or 'ūnah' in the nominative plural; thus:—

plār, 'a father.'

	<i>Sing.</i>	<i>Plur.</i>
N.	plār.*	plārūna or plārūnah.
G.	da plār.	da plārūno.
V.	ai or wo plāra.	ai or wo plārūno.
Ag.	plār.	plārūno.

The second variety, which are all masculine, inserts 'ān' before the final vowel in the plural; thus:—

melmah, 'a guest.'

	<i>Sing.</i>	<i>Plur.</i>
N.	melmah.	melmānah.
G.	da melmah.	da melmāno.
V.	ai melmah.	ai melmāno.
Ag.	melmah.	melmāno.

The word āh, 'a sigh,' which is feminine amongst some tribes, takes the above masculine form of the plural.

3rd Declension.—Feminine nouns ending in imperceptible *h*, which becomes *ey* in the inflected form, as shown below.

śhadza'h, 'a woman.'

	<i>Sing.</i>	<i>Plur.</i>
N.	śhad <u>za</u> 'h.	śhad <u>zey</u> .
G.	da śhad <u>zey</u> .	da śhad <u>zo</u> .
V.	ai śhad <u>zey</u> .	ai śhad <u>zo</u> .
Ag.	śhad <u>zey</u> .	śhad <u>zo</u> .

* In the following declensions only those cases will be given which illustrate the changes of form.

Certain nouns of this declension, which, however, are generally Persian derivatives, of the form *mīrtsāi*, 'distress,' *dūshmanī*, 'enmity,' are inflected thus:—

<i>Sing.</i>	<i>Plur.</i>
N. <i>mīrtsāi</i> .	<i>mīrtsā'i</i> .
G. <i>da mīrtsā'i</i> .	<i>da mīrtsāio</i> .
V. <i>ai mīrtsā'i</i> .	<i>ai mīrtsāio</i> .
Ag. <i>mīrtsā'i</i> .	<i>mīrtsāio</i> .

4th Declension.—Nouns generally masculine and of two varieties. The first take the peculiar vowel sound shorter than short *a* referred to at page 4, and represented here by *æ*, in the oblique singular and nominative plural.

The first variety merely adds *æ*, and sometimes *æh*, thus:—

ghal, 'a thief.'

<i>Sing.</i>	<i>Plur.</i>
N. <i>ghal</i> .	<i>gh'læ or gh'læh</i> .
G. <i>da gh'læ</i> .	<i>da gh'lo</i> .
V. <i>ai gh'læ</i> .	<i>ai gh'lo</i> .
Ag. <i>gh'læ</i> .	<i>gh'lo</i> .

The second variety consists of such nouns as *n'mūndz*, 'prayer,' *yūn*, 'custom,' *kojz*, 'a hyena,' and *shkurn*, 'a porcupine'; and changes the 'ū' or 'u' of the base into 'ā', and affixes short 'a,' or 'ah,' as in the first variety; thus:—

n'mūndz, 'prayer.'

<i>Sing.</i>	<i>Plur.</i>
N. <i>n'mūndz</i> .	<i>n'māndza or n'māndzah</i> .
G. <i>da n'māndza</i> .	<i>da n'māndzo</i> .
V. <i>ai n'māndzā</i> .	<i>ai n'māndzo</i> .
Ag. <i>n'māndza</i> .	<i>n'māndzo</i> .

5th Declension.—The nouns of this declension, which contains many exotic words, are not subject to inflection, except in the vocative singular. In this case masculines take *a* or *ah*, and feminines *i* or *ey*.

The first variety adds 'ān' in the plural ; thus :—

ūśh, 'a camel.'

<i>Sing.</i>	<i>Plur.</i>
N. ūśh.	ūśhān.
G. da ūśh.	da ūśhāno.
V. ai ūśha.	ai ūśhāno.
Ag. ūśh.	ūśhāno.

The second variety adds 'gān' in the plural : thus :—

mandārno, 'a churning stick.'

<i>Sing.</i>	<i>Plur.</i>
N. mandār <u>no</u> .	mandār <u>no</u> gān.
G. da mandār <u>no</u> .	mandār <u>no</u> gāno.
V. ai mandār <u>no</u> .	ai mandār <u>no</u> gāno.
Ag. mandār <u>no</u> .	mandār <u>no</u> gāno.

The third variety adds 'yān' in the plural ; thus :—

mullā, 'a priest.'

<i>Sing.</i>	<i>Plur.</i>
N. mullā.	mullāyān.
G. da mullā.	da mullāyāno.
V. ai mullā.	ai mullāyāno.
Ag. mullā.	mullāyāno.

The fourth variety comprises nouns of consanguinity, and is somewhat irregular ; thus :—

mor, 'a mother.'

<i>Sing.</i>	<i>Plur.</i>
N. mor.	mendi <i>or</i> mendey.
G. da mor.	da mendo.
V. ai mori.	ai mendo.
Ag. mor.	mendo.

dzo'e, 'a son.'

<i>Sing.</i>	<i>Plur.</i>
N. <u>dzo</u> 'e.	<u>dzā</u> man.
G. da <u>dzo</u> 'e.	da <u>dzā</u> mano.
V. ai <u>dzo</u> 'ea.	ai <u>dzā</u> mano.
Ag. <u>dzo</u> 'e.	<u>dzā</u> mano.

The fifth variety comprises nouns denoting sounds, the whole of which take 'hār' in the plural; thus :

heng, 'a groan.'

<i>Sing.</i>	<i>Plur.</i>
N. heng.	hengahār.
G. da heng.	da hengahāro.
V. ai henga.	ai hengahāro.
Ag. heng.	hengahāro.

6th Declension.—Nouns which remain unchanged, except in the oblique plural.

The first variety comprises masculines terminating in perceptible *h*, such as wāshah, 'grass,' which, in the genitive plural, becomes da wāsho, 'of grasses.' The second variety consists of feminines ending in long 'ā,' such as ghwā, 'a cow,' the genitive plural of which is da ghwāwo, 'of cows.' A third variety comprises feminines ending in long 'ī' preceded by short 'a' (*hamza*'*h*), such as jīna'ī, 'a girl,' the genitive plural of which is da jīno, 'of girls.' The fourth variety ends in short 'a' or 'ah,' like bārna, or bārnah, 'an eyelash,' which, in the genitive plural, becomes da bārno, 'of eyelashes.' The fifth variety embraces all nouns terminating in any other consonants than those already mentioned; and they shorten their last vowel to æ in the plural; thus, skhwandar, 'a steer,' becomes, skhwandær, 'steers,' da skhwandæro, 'of steers,' &c. The remaining cases of the plural throughout this declension follow the model of the genitive; the singular, as said before, is unchangeable.

7th Declension.—Masculine nouns, which add short ‘a’ in the oblique singular, and ‘ūna’ or ‘ūnah’ in the nominative plural. They shorten a vowel in the base; thus:—

ghar, ‘a mountain.’

	<i>Sing.</i>	<i>Plur.</i>
N.	ghar.	gh’rūna or gh’rūnah.
G.	da gh’ra.	da gh’rūno.
V.	ai gh’ra.	ai gh’rūno.
Ag.	gh’ra.	gh’rūno.

8th Declension.—Nouns ending in ‘i,’ which undergo no change in the singular, but which take ‘a’i’ in the nominative plural; thus:—

siz-nī, ‘a swaddling-band.’

	<i>Sing.</i>	<i>Plur.</i>
N.	siz-nī.	siz-na’i.
G.	da siz-nī, &c.	da siz-no, &c.

A few feminines in this declension are inflected as follows:—

kuchūṭi, ‘a puny female child.’

	<i>Sing.</i>	<i>Plur.</i>
N.	kuchūṭi.	kuchūṭi.
G.	da kuchūṭi, &c.	da kuchūṭio, &c.

9th Declension.—Nouns which undergo no change of inflection whatever; thus:—

wī-ār, ‘jealousy.’

	<i>Sing.</i>	<i>Plur.</i>
N.	wī-ār, ‘jealousy.’	wī-ār, ‘jealousies.’
G.	da wī-ār, ‘of jealousy.’	da wī-ār, ‘of jealousies.’
V.	ai wī-ār, ‘O jealousy.’	ai wī-ār, ‘O jealousies.’
Ag.	wī-ār, ‘by jealousy.’	wī-ār, ‘by jealousies.’

THE ADJECTIVE.

Adjectives should, in all cases, precede their nouns; they assume the same terminations in gender, number, and case, as the nouns they qualify.

The nominative, oblique, vocative, and plural forms are those which exhibit the changes of adjectives as of nouns; thus, mashar, 'elder'; mashar w'ror, 'an elder brother'; da mashar w'ror, 'of an elder brother,' ai mashara w'rorā, 'O elder brother!' mashar w'rūrna, 'elder brothers'; da māsharo w'rūrno, 'of elder brothers'; ai masharo w'rūrno, 'O elder brothers!'

Before feminine nouns adjectives take the imperceptible *h*, and then follow the rule of the 3rd declension of nouns; thus, lo-e-a'h jæl, 'a grown-up girl'; da lo-e-ey jæley, 'of a grown-up girl'; lo-e-ey jæley, 'grown-up girls'; da lo-eo jælo, 'of grown-up girls,' &c.

Sometimes a noun is used instead of an adjective to qualify another noun; as kārnaey z'rah, 'a hard (stone) heart.' In this case both nouns follow the usual inflection according to their terminations; thus, da kārnī z'rah, 'of a hard heart' (see Declensions 1 and 2).

Adjectives containing 'o' change that letter to 'ā' in the singular oblique and nominative plural, and affix perceptible *h* to the end of the word; thus, sor, 'cold,' makes da sārāh in the genitive singular, sārāh in the nominative plural, and da sārō in the plural oblique. In the feminine the *o* is changed to short *a*, and imperceptible *h* is added to the word; thus, sarā'h, nominative; da sarēy, genitive; and sarēy, nominative plural; but the feminine oblique plural is the same as the masculine.

There are a number of adjectives, principally active and past participles, which in the masculine terminate in *ae*y (1st declension), whose feminines take 'i' or 'ey'; thus, wa-yūnkaey, 'a speaker,' wa-yūnki or wa-yūnkey, feminine.

The ordinal numbers are declinable, and subject to the same changes by inflection as other adjectives.

Comparison of Adjectives.—The positive is made comparative by the particles *tar*, *lah*, *lah nah*, &c., used with the object to which comparison is made; thus, ‘bad *spuk garnah tar barna’h*’ (*lit.* ‘evil light consider *than* a feather’), ‘consider evil lighter than a feather.’ A mere repetition of the positive is commonly used in forming the comparative; thus, *pūch pūch wā-yī*, ‘he talks great nonsense.’

In forming the superlative, such words as *tol*, ‘all,’ *hadd*, ‘boundary,’ *pahor-tah* or *por-tah*, ‘over,’ ‘above,’ are used in addition to the particles employed to form the comparative; thus, *daghah lah tolo lo-e daey* (*lit.* ‘this than all big is’), ‘this is the greatest’; *lah hadda zī-āta*, ‘beyond bounds’; *dā saraey lah tolo nah der hośh-yār daey* (*lit.* ‘this man than all very clever is’) ‘this man is the cleverest of all.’

THE PRONOUN.

The Puśhto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite. There are no peculiarly relative or co-relative forms.

The first personal pronoun is not subject to any change on account of gender.

Sing.

- N. *zah*, ‘I.’
 G. *dz’mā*, ‘mine,’ ‘of me.’
 D. { *mā tah*, *lah*, *lah*,
 wa mā tah, *wa mā watah*, &c. } ‘to me.’
 Ac. *mā*, ‘me,’ ‘to me.’
 Ab. *lah mā*, *lah mā nah*, ‘from me.’
 Ag. *mā*, ‘by me.’

Plur.

- N. mungah, mūngah, or mūjz,* 'we.'
 G. dz'mungah or dz'mūjz, 'of us,' 'our.'
 D. { mungah tah or mūjz tah
 wa mungah tah or wa mūjz tah
 wa mungah watah or wa mūjz watah } 'to us.'
 Ac. mungah or mūjz, 'us,' 'to us.'
 Ab. { lah mungah or lah mūjz
 lah mungah nah or lah mūjz nah } 'from us.'
 Ag. mungah or mūjz, 'by us.'

The second personal pronoun is as follows:—

Sing.

- N. tah, 'thou.'
 G. stā or da tā, 'of thee,' 'thine.'
 D. tā tah, &c., 'to thee.'
 Ac. tā, 'thee,' 'to thee.'
 V. ai tā or wo tā, 'O thou!'
 Ab. lah tah, &c., 'from thee.'
 Ag. tā, 'by thee.'

Masc. Plur.

- N. tāsū or tāsey, 'ye,' 'you.'
 G. stāsū or stāsī, 'of you,' 'yours.'
 D. tāsū or tāsey tah, &c., 'to you.'
 Ac. tāsū or tāsey, 'you,' 'to you.'
 V. ai tāsū or tāsey, &c. 'O you!'
 Ab. lah tāsū or tāsey, &c. 'from you.'
 Ag. tāsū, or tāsey, 'by you.'

* The forms built upon 'mungah,' &c., belong to Eastern Pushto; those deduced from 'mūjz' belong to the Western dialect.

The third personal pronoun has a feminine form in the oblique cases of the singular, but the plural is the same as the masculine.

Masculine Singular.

haghah, 'he,' 'it.'

- N. haghah, 'he,' 'it.'
- G. da haghah, 'of him,' &c.
- D. haghah tah, &c., 'to him,' &c.
- Ac. haghah, 'him,' 'to him.'
- Ab. lah haghah, &c. 'from him.'
- Ag. haghah, 'by him.'

Feminine Singular.

haghah, 'she,' 'it.'

- N. haghah, 'she,' 'it.'
- G. da highih or da highey, 'of her,' &c.
- D. highih tah or highey tah, &c., 'to her.'
- Ac. haghah, 'her.'
- Ab. lah highih or lah highey, &c., 'from her.'
- Ag. highih or highey, 'by her.'

Masculine and Feminine Plural.

- N. haghah, 'they.'
- G. da hugho or da hughoey, 'of them.'
- D. hugho tah or hughoey tah, &c., 'to them.'
- Ac. haghah, 'them,' 'to them.'
- Ab. lah hugho or lah hughoey, &c., 'from them.'
- Ag. hugho or hughoey, 'by them.'

The demonstrative pronouns are of two kinds, the proximate and the remote.

The *proximate* demonstratives are daghah and dā, which, when inflected, are both masculine and feminine.

Masculine Singular.

- M. & F. N. daghah or dā, 'this.'
 M. G. da daghah, or da dey, 'of this.'
 F. G. da dighih, da dighey, or da dey, 'of this.'
 M. D. daghah tah or dey tah, &c., 'to this.'
 F. D. dighih tah, dighey tah, or dey tah, &c., 'to this.'
 M. Ac. daghah, or dā, 'this,' 'to this.'
 F. Ac. daghah or dā, 'this,' 'to this.'
 M. Ab. lah daghah, or lah dey, &c., 'from this.'
 F. Ab. lah dighih, lah dighey, or lah dey, &c. 'from this.'
 M. Ag. daghah, or dey, 'by this.'
 F. Ag. dighih, dighey, or dey, 'by this.'

Plural (for both Genders).

- N. daghah 'these.'
 G. da dagho or da dewo, 'of these.'
 D. dagho tah or dewo tah, &c., 'to these.'
 Ac. daghah, 'these,' 'to these.'
 Ab. lah dagho or lah dewo, &c., 'from these.'
 Ag. dagho or dewo, 'by these.'

There is another form of the proximate demonstrative pronoun, more generally used by the Western than the Eastern Afghāns, and more emphatic in its signification than the foregoing. It is not subject to change for gender or number, and is thus declined:—

hā-yah, 'this.'

- | | |
|-------------------|--------------------|
| N. hā-yah. | Ac. hāyah. |
| G. da ha-ey. | Ab. lah ha-ey, &c. |
| D. ha-ey tah, &c. | Ag. ha-ey. |

The *remote* demonstratives are 'daey' for the masculine, and 'dā' for the feminine. The latter is the same as one of the proximate demonstratives before described. The difference is that the former is used for both genders, but the latter only for the feminine.

daey, 'that.'

<i>Sing.</i>	<i>Plur.</i>
N. daey, M., dā, F.	dū-i, M. and F.
G. da dah or da dey.	da dū-i, or da dū-io.
D. dah tah or dey tah, &c.	dū-i tah or dū-io tah, &c.
Ac. daey or dā.	dū-i.
Ab. lah daey or lah dey, &c.	lah dū-i or lah dū-io, &c.
Ag. dah or dey.	dū-i, or dū-io.

The *reflective* or reciprocal pronoun khpul, 'self,' is applicable to all persons. It is placed before the verb in the sentence, and must refer to the agent or nominative either expressed or understood, whatever it may be. The plural inflected form is used for both genders. It is declined as follows :—

Singular.

<i>Masc.</i>	<i>Fem.</i>
N. <u>khpul</u> .	<u>khpula</u> 'h.
G. da <u>khpul</u> .	da <u>khpuley</u> .
D. <u>khpul</u> tah, &c.	<u>khpuley</u> tah, &c.
Ac. <u>khpul</u> .	<u>khpula</u> 'h.
Ab. lah <u>khpula</u> , &c.	lah <u>khpuley</u> , &c.
Ag. <u>khpul</u> .	<u>khpuley</u> .

Plural.—Masculine & Feminine.

N. <u>khpul</u> M., <u>khpula</u> 'h F.	Ac. <u>khpul</u> M., <u>khpula</u> 'h F.
G. da <u>khpulo</u> .	Ab. lah <u>khpulo</u> , &c.
D. <u>khpulo</u> tah, &c.	Ag. <u>khpulo</u> .

The *interrogative* pronouns are 'tsok,' 'kom,' and 'kam.' The interrogative 'tsok' is applied to persons, and rarely

to inanimate objects. It is used both for the singular and plural, and masculine and feminine, and is thus declined :—

tsok, 'who?' 'which?' 'what?'

N. <u>tsok</u> .	Ac. <u>tsok</u> .
G. <u>da chā</u> .	Ab. <u>lah chā</u> .
D. <u>chā tah</u> , &c.	Ag. <u>chā</u> .

This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also.

The interrogatives 'kom' and 'kam' are both singular and plural; but they undergo change in gender; thus:—

kom or kam, 'what?'

Masc.

Fem.

N. <i>kom or kam</i> .	<i>koma'h or kama'h</i> .
G. <i>da kom or da kam</i> .	<i>da komey or da kamey</i> .
D. <i>kom tah or kam tah</i> , &c.	<i>komey tah or kamey tah</i> , &c.
Ac. <i>kom or kam</i> .	<i>koma'h or kama'h</i> .
Ab. <i>lah koma or lah kama</i> .	<i>lah komey or lah kamey</i> , &c.
Ag. <i>kom or kam</i> .	<i>komey or kamey</i> .

The pronoun 'tsah' is used both in an interrogative as well as in an indefinite sense. It undergoes no change of form in inflection; thus, tsah, 'what?' 'a,' 'an,' 'any,' &c.; da tsah, 'of what?' tsah larah or tsah tah, 'to what?' &c.

There is another *indefinite* pronoun, dzini or dzini. It is applicable to things both animate and inanimate; but is not subject to any change of termination on account of gender. It is both singular and plural.

N. <u>dzini or dzini</u> .	Ac. <u>dzini or dzini</u> .
G. <u>da dzino</u> .	Ab. <u>lah dzino</u> .
D. <u>dzino tah</u> , &c.	Ag. <u>dzino or dzinu</u> .

Several pronouns admit of composition; thus, har-tsok, 'whoever,' har-tsah, 'whatever,' har-yow, 'everyone,' kam-

yow, 'which one?' 'whichever?' These pronouns are subject to the same rules of inflection, and change of termination for gender, as the pronouns from which they are derived; thus, kam-yow (*masc.*), kama'h yowa'h (*fem.*), 'which one?'; da kam-yowa (*masc.*), da kamey-yowey (*fem.*), 'of which one?' &c.

The word 'chih' is used as a *relative* pronoun, and the co-relative is supplied by the demonstrative.

In addition to the regular form of the pronouns already explained, there are three other forms, as follows:—

First Form.—Singular.

Person.

- 1st. mī or mi, 'I, mine, to me.'
- 2nd. dī or di, 'thou, thine, to thee.'
- 3rd. yeh or yah, 'he, she, it, her, hers,' &c.

First Form.—Plural.

- 1st. ūm, muh, or mū, 'we, ours, to us.'
- 2nd. mah or mo, 'you, yours, to you.'
- 3rd. yeh or yah, 'them, theirs, to them.'

The above pronouns are used with the past tenses of the active voice to denote the agent in a sentence; but they have no meanings separate from the verbs. With any other than active or transitive verbs they point out the object or possessive case. They are not affected by gender, and may be prefixed or inserted.

Second Form.—Singular and Plural.

Person.

- 1st. rā, rā tah, rā larah, or rā lah, 'to me, to us.'
- 2nd. dar, dar tah, &c., 'to thee, to you.'
- 3rd. war, war tah, &c., 'to him, her, it, them.'

The above may be termed a pronominal dative prefix, as it is alone used to point out the object in a sentence. It

is used with all verbs; but, like the first form, has no independent meaning. It is not subject to change on account of gender.

Third Form.

Person.	<i>Sing.</i>	<i>Plur.</i>
1st.	am, 'I.'	ū, 'we.'
2nd.	ey, 'thou.'	a'ai, 'ye, you.'
3rd.	i, 'he, she, it.'	i, 'they.'

The above are used in forming the tenses of intransitive and substantive verbs, and, with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent meaning. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted.

THE VERB.

Verbs are of two kinds—primitive and derivative, which may again be divided into six classes—the substantive, intransitive, active or transitive (comprising causals), the derivative, and the passive.

Active verbs may be obtained from some intransitives by changing the termination *-al* or *-edal* of the infinitive, into *-awul*; as *baledal*, 'to take fire,' *balawul*, 'to set on fire.'

Causals are formed from intransitives and transitives in precisely the same manner; thus, *zghaledal*, 'to run,' *zghalawul*, 'to cause to run.'

Derivatives may be formed from nouns, adjectives, or pronouns, either by simply affixing the sign of the infinitive, or by also shortening the long vowel of the base; as, *poha'h*, 'understanding,' *pohedal*, 'to understand,' *pohawul*, 'to inform,' 'cause to understand'; *wuch*, 'dry,' *wuchedal*,

'to become dry,' wuchawul, 'to make dry;' rūrnā, 'bright,' rūrnawul 'to make bright'; ghāra'h, 'a brink or side,' gharedal, 'to turn aside'; gharawul, 'to put aside.'

Nouns and adjectives very frequently give rise to a kind of compound verb, by the mere addition thereto of a regularly conjugated verb; thus, ū-dah, 'asleep,' ū-dah kedal, 'to go to sleep'; wajzaey, 'hungry,' wajzaey kedal, 'to become hungry.'

The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs kedal and sh'wal, 'to be or become,' to the past participle or imperfect tense of a transitive verb, both of which are subject to the same changes in termination for gender as other verbs, to agree with the governing noun in the sentence.

THE SUBSTANTIVE VERB.

Infinitive unknown.

Present Tense.

zah yam, 'I am.'
tah yey, 'thou art.'

mūjz or mungah yū, 'we are.'
tāsū ya'aī or yāsta'aī, 'you are.'

haghah daey or shtah, 'he is.'

haghah dī or shtah, 'they are.'

haghah da'h or shtah, 'she is.'

Past Tense.

zah wum, 'I was.'

mūjz or mungah wū, 'we were.'

tah wey, 'thou wast.'

tāsū wa'aī, 'you were.'

haghah wu or wuh, 'he was.'

haghah wū, 'they were.'

haghah wa'h, 'she was.'

haghah wey, 'they were.'

Future Tense.

zah bah yam, 'I shall be.'	mūjz or mungah bah yū, 'we shall be.'
tah bah yey, 'thou shalt be.'	tāsū or tāsī bah ya'ai* 'you shall be.'
haghah bah wī or bah wīna, 'he, she, it, shall be.'	haghah bah wī or bah wīna, 'they shall be.'

Aorist or Future Indefinite.

zah, tah, or haghah wī or wīna, 'I, thou, he, she, or it may be.'	mūjz or mungah, tāsū or haghah wī or wīnah, 'we, you, or they may be.'
---	--

Conditional or Optative.

zah wae, wāe, or bah wum, 'were I.'	mūjz or mungah wae, wāe, or bah wū, 'were we.'
tah wey, wāe, or bah wey, 'wert thou.'	tāsū or tāsī wa'ai, or wāe, or bah wa'ai,† 'were you.'
haghah wae, wāe, or bah wuh, 'were he or it.'	haghah wae, wāe, or bah wū, 'were they.'
haghah wae, wāe, or bah wa'h, 'were she or it.'	haghah wae, wāe, or bah wey, 'were they.'

The following, as well as the preceding verb, is used to denote mere existence. It is an auxiliary, and imperfect in its conjugation.

* tāsū oah yāst, in Western Afghānistān.

† tāsū wāst or bah wāst in the West.

Infinitive.

aosedal, 'to be, exist, continue,' &c.

Noun of Fitness.

da aosedo or da aosedalo, 'of or for being, existing,' &c.

Active Participle.

Singular.—*Masc.*, aosedūkaey or aosedūnaey. *Fem.*, aosedūni or aosedūnki; aosedūney or aosedūnkey, 'exister,' &c.

Plural.—*Masc.* and *Fem.*, aosedūnki or aosedūni, 'existers,' &c.

Present Tense.

zah aosam, 'I exist.'

tah aosey.

haghah aosī.

mūjz or mungah aosū, 'we exist.'

tāsū or tāsī aos'āi

haghah aosī.

Conditional or Optative.

zah aosedam, 'were I.'

tah aosedey.

mūjz aosedū, 'were we.'

tāsū aosed'āi or tāsū aosedāst.

M. haghah aosedah.

haghah aosedal.

F. haghah aosedah' or
aosedala'h

haghah aosedey, or aosedal-
ey.

Future Tense.

zah bah wu aosam, 'I will
exist.'

tah bah wu aosey.

haghah bah wu aosī.

mūjz or mungah bah wu
aosū, 'we will exist.'

tāsū bah wu aos'āi

haghah bah wu aosī.

Aorist Tense.

zah wu aosam, 'I may exist.'	mūjz or mungah wu aosū.
tah wu aosey.	tāsū wu aos'aī.
haghah wu aosī.	haghah wu aosī.

Precative.

zah wu aosam, 'I should exist.'	mūjz or mungah wu aosū.
tah wu aosey.	tāsū wu aos'aī.
haghah di wu aosī.	haghah di wu aosī.

Throughout the above three tenses the prefix 'wu' is optionally, and is often, omitted.

Imperative.

tah aosah, 'exist thou.'
 haghah di aosī, 'let him, her, &c., exist.'
 tāsū aos'aī, 'exist you.'
 haghah di aosī, 'let them exist.'

The verb kedāl, 'to be or become,' used in forming the passive voice.

Infinitive.

kedāl, 'be be,' 'become.'

Present Tense.

zah kejzam	mūjz or mungah kejzū.
tah kejzey.	tāsū kejz'aī.
haghah kejzī.	haghah kejzī.

Eastern Afghāns turn 'jz' into 'g'; therefore, in this tense, they would use 'g' for 'jz' throughout.

Imperfect Tense.

zah keda <u>m</u> , 'I was becom- ing.'	mūj <u>z</u> or mungah kedū.
tah ked <u>e</u> y.	tāsū ked'aī.
hag <u>h</u> ah keda or kedah (M.).	hag <u>h</u> ah ked <u>a</u> l (M.).
hag <u>h</u> ah keda'h or kedala'h (F.).	hag <u>h</u> ah ked <u>e</u> y or kedale <u>y</u> (F.).

If between the pronoun and the verb, the particle 'bah' be inserted in this tense, it assumes the habitual form.

Future Tense.

zah bah kej <u>z</u> am, 'I will be- come.'	mūj <u>z</u> or mungah bah kej <u>z</u> ū.
tah bah kej <u>z</u> ey.	tāsū bah kej <u>z</u> 'aī.
hag <u>h</u> ah bah kej <u>z</u> ī.	hag <u>h</u> ah bah kej <u>z</u> ī.

In this tense the prefixed personal pronouns are often omitted in a sentence.

The verb 'sh'wal,' like that which precedes it, imports transition from one state to another. It is used to form the passive voice.

Infinitive.

sh'wal, 'to be or become.'

Noun of Fitness.

da sh'walo or da sh'wo, 'of or for being or becoming.'

Active Participle.

Sing.—(M.) sh'wūnkaey or sh'wūnaey; (F.) sh'wūney or sh'wūnkey, 'the becomer.'

Plur.—(M. and F.) sh'wūnkī or sh'wūnī, 'the becomers.'

Passive Participle.

Sing.—(M.) shawaey, shawalaey ; (F.) shawey or shawaley,
‘become.’

Plur.—(M. and F.) shawī or shawali, ‘become.’

Present Tense.

sham, ‘I become.’

shey.

haghah shī.

shū, ‘we become.’

shaa’ī.

haghah shī.

Imperfect Tense.

sh’wam, bah sh’wam, or
sh’walam, ‘I was becom-
ing.’

sh’wey, bah sh’wey, or
sh’waley.

haghah shah or bah shah
(M.).

haghah sh’wa’h, bah sh’wa’h,
or sh’wala’h (F.).

sh’wū, bah sh’wū, or sh’walū,
‘we were becoming.’

sh’wāī, bah sh’wāī, or
sh’wal’āī.

haghah sh’wū, bah sh’wū, or
sh’wal (M.).

haghah sh’wey, bah sh’wey,
or sh’waley (F.).

Past Tense.

wu sh’wam or wu sh’walam,
‘I became.’

wu sh’wey or wu sh’waley.

wu shah (M.).

wu sh’wa’h or wu sh’wala’h
(F.).

wu sh’wū or wū sh’walū, ‘we
became.’

wu sh’wāī or wu sh’wal’āī.

wu sh’wū or wu sh’wal (M.).

wu sh’wey or wu sh’waley
(F.).

Throughout this tense the particle ‘wu’ may be option-
ally omitted.

Perfect Tense.

shawaey yam, 'I have be- come.'	shawī yū, 'we have become.'
shawaey yey.	shawī ya'aī.*
shawaey dey (M.).	shawī dī (M. and F.).
shawey da'h (F.).	

Pluperfect Tense.

shawaey wum, 'I had be- come.'	shawī wū, 'we had become.'
shawaey wey.	shawī wa'aī.
shawaey wuh (M.).	shawī wū (M.).
shawey wa'h (F.).	shawī wey (F.).

1st Future Tense.

sham, 'I should become.'	shū, 'we should become.'
shey.	sha'aī.
haghah di shī.	haghah di shī.

The particle 'wu' may be prefixed to the verb throughout the above tense.

2nd Future Tense.

wu bah sham, 'I will be- come.'	wu bah shū, 'we will be- come.'
wu bah shey.	wu bah sha'aī.
wu bah shī.	wu bah shī.

When the personal pronouns are prefixed to this tense the particles 'wu' and 'bah' are transposed; thus, zah bah wu sham, 'I will become'; haghah bah wu shī, 'he, she, it, or they will become.'

* In the West, 'shawī yāst.'

Aorist Tense.

wu sham, 'I may, shall, will, &c., become.'	wu shū, 'we may, shall, will, &c., become.'
wu shey.	wu sha'aī.
haghah wu shī.	haghah wu shī.

The particle 'wu,' may optionally be omitted.

Conditional or Optative.

kah zah sh'wāe, 'If I be- came.'	kah mūjz or mungah sh'wāe.
kah tah sh'wāe.	kah tāsū sh'wāe.
kah haghah sh'wāe.	kah haghah sh'wāe.

Past Conditional.

kah zah shawaey wey, 'If I had become.'	kah mūjz or mungah shawī wey.
kah tah shawaey wey.	kah tāsū shawī wey.
kah haghah shawaey wey.	kah haghah shawī wey.

In the singular the feminine form of the past part. 'shawey' must be used in each of the three persons.

Past Future Tense.

shawaey bah yam, 'I shall or will have become.'	shawī bah yū.
shawaey bah yey.	shawī bah ya'aī.
haghah shawaey bah wī.	haghah shawī bah wī.

The feminine form of the past participle is used for the singular in each person.

Imperative.

wu shah, 'become thou.'	wu sha'aī, 'become you.'
haghah di wu shī 'let him, her, or it become.'	haghah di wu shī, 'let them become.'

In the Imperative the particle 'wu' may be dropped.

TRANSITIVE AND INTRANSITIVE VERBS.

All infinitives in the Pushto language end in ‘-l,’ ‘-edal,’ or ‘-wul’; those ending in ‘-l’ are both transitive and intransitive, those which take ‘-edal’ are, without exception, intransitive, and those ending in ‘-wul’ are all transitive.

There are no less than thirty-seven classes of verbs, which comprise all the regular and irregular conjugations in the language. Thirteen of these classes are intransitive, including five imperfect, and twenty-four transitive, comprising nineteen perfect and imperfect, and five imperfect.

The peculiarities of each class will now be specified.

For the sake of brevity it may be mentioned that the inflections of the verb arrange themselves under two groups; the *first group* includes the Present, Aorist, Future, and Imperative, and the other group the Imperfect, the Past Tense, and generally the Past Participle.

Intransitives.

Class I.—After dropping the ‘l’ of the infinitive the *last* radical letter is changed to another in the 1st group of tenses, but remains in the 2nd group. Thus, *pohedal*, ‘to know’; 1st. *pohejzī*, ‘he knows’; *wu pohejzī*, ‘he may know’; *wu pohejzah*, ‘know’; *but* 2nd. *pohedah*, ‘he was knowing’; *wu pohedah*, ‘he knew’; *pohedalaey*, ‘known.’

Class II.—The *two last* radical letters are rejected in the 1st group of tenses, and retained in the second group. Thus, *z’ghaledal*, ‘to run’; 1st. *z’ghalī*, ‘he runs,’ &c.; 2nd. *z’ghaledah*, ‘he was running,’ &c.

Class III.—The *three last* radical letters are rejected in the 1st group of tenses, and retained in the 2nd group. Thus, *k’shenāstal*, ‘to sit’; 1st. *k’shenī*, ‘he sits,’ &c.; 2nd. *k’shenāst*, ‘he was sitting.’*

* These verbs do not take the particle ‘wu’ in the past, accordingly the imperfect and past have the same form,

Class IV.—The last radical letter is rejected, and the long vowel elided in the 1st group of tenses. Thus, *chāwdal*, ‘to split’; 1st. *ch’wī*, ‘he splits’; 2nd. *chāwd*, ‘he was splitting.’

Class V.—The last radical letter is changed for two others in the 1st group of tenses. Thus, *khatal*, ‘to ascend’; 1st. *khejzī*, ‘he ascends’; 2nd. *khot*, ‘he was ascending.’*

Class VI.—The ‘-l’ of the infinitive is simply rejected. Thus, *m’ral*, ‘to die’; 1st. *m’rī*, ‘he dies’; 2nd. *mar*, ‘he was dying.’ In the 1st group the verb ‘*m’ral*’ exceptionally changes ‘r’ to ‘r.’ The past participle is simply an adjective; thus, *mar*, ‘dead.’

Class VII.—A letter is added after the last radical letter in the 1st group of tenses, and both that and the added letter are rejected in the 2nd group. Thus, *swal*, ‘to burn’; 1st. *swadzī*, ‘he burns’; 2nd. *sah*, ‘he was burning’; but the Western Afghāns in the imperfect and past reject the perceptible ‘h’ in ‘*sah*’ for ‘*ū*’; thus, *sū*, ‘he was burning.’

Imperfect Verbs.

Class VIII.—This class conforms to the rule of Class I.; but all the tenses, except the Present and Imperfect, are

k’shenāst, but are known from the construction of the sentence.

* Verbs of this class make this change of short ‘a’ to ‘o’ in the third person masculine singular only; in the third person plural the ‘a’ becomes ‘ā’ (e.g. *khātæh* and *khatal*, the same as the infinitive itself, ‘they were ascending’); in the remaining persons no change takes place; thus, *khatam*, ‘I was ascending,’ &c., except in the third persons feminine, to form which imperceptible ‘h’ is added to the root or to the infinitive, as, *khata’h* or *khatala’h*, ‘she was ascending.’

formed with the Past Participle, and the auxiliary verb 'sh'wal.' Thus, mātedal, 'to break'; 1st. mātējzī, 'he breaks'; māt shī, 'he shall or may break'; māt shah, 'let him break'; 2nd. mātedah, 'he was breaking'; māt shah, 'he broke'; māt or māt shawaey, 'broken.'*

Class IX.—Wanting in the 1st group of tenses, which are supplied from some other verb; the 2nd group are regular. Thus, z'ghāstal, 'to run'; 1st. z'ghālī, 'he runs'; 2nd. z'ghāst, 'he was running.'

Class X.—Wanting in the 2nd group of tenses, which are supplied from other verbs. Thus, drūmal, 'to go'; 1st. drūmī, 'he goes'; wu drūmī, 'he may go'; wu drūmah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.'

Class XI.—Consisting of such verbs as lārāl, 'to go,' the deficiencies of which are supplied by help of sh'wal, 'to become.' Thus, lārāl, 'to go'; 1st. dīzī, 'he goes'; lār shī, 'he may or shall go'; lār shah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey 'gone.'

Class XII.—Containing only the verb t'lal, 'to go,' which has only the infinitive and imperfect. Thus, t'lal, 'to go'; 1st. dīzī, 'he goes'; lār shī, 'he may or shall go'; dzah, 'go'; 2nd. t'lah or tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.' The pronouns 'rā,' 'dar,' and 'war' (see p. 21), are used with this verb.

Class XIII.—Containing only the verb rāghlal, 'to come,' which has merely a Past Tense and Past Participle. This is really a compound of 'rā' and a verb 'ghlal,' as the following indication of its tenses shows:—rā-ghlal, 'to come'; 1st. rā-dīzī, 'he comes'; rā-shī, 'he may come'; rā-dzah, 'let him come'; 2nd. rā-tah, 'he was coming'; rā-ghaey, 'he came'; rā-ghlalaey or rā-ghalaey, 'come.'

* These verbs are mostly derivative, formed from adjectives, by aid of the termination '-edal.'

Transitives.

As in the case of Intransitives, before applying the following rules, the '-l' of the infinitive is first rejected.

Class I.—Lengthen the penultimate 'a' to 'ā' in the 2nd group of tenses. Thus, *taṛal*, 'to bind'; 1st. *taṛi*, 'he binds'; 2nd. *tārah*, 'he was binding'; *taṛalaey*, 'bound.' The verbs of this class are the most numerous in the language.

Class II.—In the Present and Imperative the personal terminations are simply added. The Imperative is sometimes formed by the addition of the imperative of *kṛal*, 'to do,' to the shortened past participle. The Aorist, Future, and Past tenses are always formed by aid of 'k'ṛal' and the shortened past participle. In the Imperfect the penultimate 'a' is lengthened to 'ā.' Thus, *khaṣhawul*, 'to bury'; *khaṣhawī*, 'he buries'; *khaṣh k'ṛi*, 'he may bury'; *khaṣh kṛah*, 'bury'; *khaṣhāwuh*, 'he was burying'; *khaṣh kaṛ*, 'he buried'; *khaṣh kaṛaey*, 'buried.' The verbs of this class are very numerous.

Class III.—The last two radical letters of the verb are changed to two others in the 1st group of tenses. The 2nd group is regular. Thus, *ghoṣhtal*, 'to desire'; 1st. *ghwāri*, 'he desires'; 2nd. *ghoṣht*, 'he was desiring'; *ghoṣhtalaey*, 'desired.'

The letter-change is as follows:—

			Examples.
ṣht	becomes	ār	ghoṣhtal ghwāri.
st	„	nd	aghūstal aghūndi.
ṣht	„	rn	skaṣhtal skarni.
ṣho	„	jzd or gd	pre-ṣhowul prejzdi.

Class IV.—The last two radical letters are supplanted by one other letter in the 1st group of tenses; but are retained in the 2nd group. Thus, *mūndal*, 'to find';

1st. mūmī, 'he finds'; 2nd. mūd, 'he was finding'; also, l'wastal, 'to read'; 1st. l'walī, 'he reads'; 2nd. l'wast, 'he was reading'; and ākhistal, 'to seize'; 1st. ākhli, 'he seizes.'

Class V.—These verbs do not take the prefixed 'wu'; and form all the tenses and the Imperative by the mere rejection of the '-l' of the infinitive; the 1st group of tenses taking the affixed, and the 2nd group the prefixed pronouns. Thus, bā'e-lal, 'to lose (at play)'; 1st. bā'e-li, 'he loses'; 2nd. bā'e-lah, 'he was losing.'

Class VI.—The penultimate vowel of the verb is lengthened. Thus, wa-yal, 'to speak'; 1st. wā-yī, 'he speaks'; 2nd. wā-yah, 'he was speaking'; wayalaey, 'spoken.'

Class VII.—Short 'a' becomes 'o' in the 1st group of tenses, and 'ā' in the 2nd group. Thus, balal, 'to call'; 1st. bolī, 'he calls'; 2nd. bālah, 'he was calling'; balalaey, 'called.'

Class VIII.—In the 1st group of tenses the last radical letter is changed for another; in the 2nd group it is retained, and the penultimate 'a' lengthened to 'ā.' Thus, wajz^lal, 'to kill'; 1st. wajznī, 'he kills'; 2nd. wājzāh, 'he was killing'; wajzālaey, 'killed.'

Class IX.—These verbs reject the prefixed 'wu' in the Past tenses. In the 1st group of tenses the last radical letter is changed. Thus, prā-natal, 'to unloose'; 1st. prā-nadzī, 'he unloosens'; 2nd. prā-nat, 'he was unloosening'; prā-nataey or prā-natalaey, 'unloosened.'

Class X.—In the 1st group of tenses the three last radical letters are changed. Thus, wishtal, 'to discharge'; 1st. wulī, 'he discharges'; 2nd. wisht, 'he was discharging'; wishtalaey, 'discharged.'

Class XI.—The two last radicals are rejected in the 1st group of tenses. Thus, ārwed^lal, 'to hear'; 1st. ārwi, 'he hears'; 2nd. ārwedah, 'he was hearing'; ārwedalaey, 'heard.'

Class XII.—The last radical letter is rejected in the 1st group of tenses, and the penultimate vowel lengthened in the 2nd group. Thus, *pejzandal*, 'to know'; 1st. *pejzanī*, 'he knows'; 2nd. *pejzānd*, 'he was knowing'; *pejzandal-aey*, 'known.'

Class XIII.—The penultimate vowel is lengthened in the 1st group of tenses; the simple infinitive, with the addition of the prefix 'wu' for the Past tense, is employed in the 2nd group. Thus, *khandal*, 'to laugh'; 1st. *khandī*, 'he laughs'; 2nd. *khandal*, 'he was laughing'; *wu khandal*, 'he laughed'; *khandalaey*, 'laughed.'

Class XIV.—The last radical letter is changed in the 1st group of tenses. Thus, *mušhal*, 'to rub'; 1st. *mujzī*, 'he rubs'; 2nd. *mušhah*, 'he was rubbing'; *mušhalaey*, 'rubbed.'

Imperfect Verbs.

Class XV.—Wanting in the 1st group of tenses, and the Past tense, which are supplied by those of another imperfect verb wanting in other tenses. Thus, *yešhal*, 'to place'; 1st. *jz'dī*, 'he places'; *jz'dī*, 'he may place'; *jz'dah*, 'place'; 2nd. *yešh*, 'he was placing'; *ke-šho*, 'he placed'; *yešhaey*, 'placed.'

Class XVI.—The verb *ke-šhwal*, 'to place,' illustrates this class. It has but one tense, which is used both for Imperfect and Past. The deficiencies are supplied by *ke-jz'dal*, 'to place.' Thus, *ke-šhwal*, 'to place'; 1st. *ke-jz'dī*, 'he places'; 2nd. *ke-šho*, 'he was placing'; *ke-šho*, 'he placed'; *yešhaey*, 'placed.'

Class XVII.—A verb of this class, *jz'dal*, 'to place,' has no Past tenses or Past Participle. Its deficiencies are supplied by other imperfect verbs. Thus, *jz'dal*, 'to place'; 1st. *jz'dī*, 'he places'; 2nd. *ke-šho*, 'he was placing'; *ke-šho*, 'he placed'; *yešhaey*, 'placed.'

Class XVIII.—Possibly the only verb of this class is

w'ral, 'to take or carry'; it takes its Aorist and Futures from the verb 'yo-sal,' which is also imperfect. Thus, w'ral, 'to take'; 1st. w'ri, 'he takes'; yo-si, 'he may take'; 2nd. war, 'he was taking'; waraey, 'taken.'

Class XIX.—Wanting in Aorist, Futures, and Past tenses, which are supplied from other imperfect verbs. In the Present and Imperative the last radical letter is changed to two others; but is retained in the Imperfect. Thus, bi-wul, 'to remove (inanimate objects)'; biā-yi, 'he removes'; bozi, 'he may remove'; bi-ayah, 'remove'; bi-wuh, 'he was removing'; bot (from botlal), 'he removed'; bi-walaey, 'removed.'

Class XX.—The Infinitives of this class prefix the post-position k'shey, 'in,' to another verb; and lengthen the penultimate 'a' to 'ā' in the 2nd group of tenses. Thus, k'she-nawul, 'to cause to sit'; 1st. k'she-nawī, 'he causes to sit'; 2nd. k'she-nāwuh or k'she-nāwo, 'he was causing to sit.'

Class XXI.—Perfectly regular in inflection. Thus, sātal, 'to nourish'; 1st. sātī, 'he nourishes'; 2nd. sātah, 'he was nourishing'; sātalaey, 'nourished.'

Class XXII.—The last radical letter is rejected in the 1st group of tenses. Thus, n'ghardal, 'to swallow'; 1st. n'ghari, 'he swallows'; 2nd. n'ghard, 'he was swallowing'; n'ghardaey, 'swallowed.'

Class XXIII.—A letter is added in the 1st group of tenses. Thus, swal, 'to burn'; 1st. swadzī, 'he burns'; 2nd. sū or sah, 'he was burning'; sawaey, 'burnt.'

Class XXIV.—The verb kawul, 'to do,' represents this class, and is exceedingly irregular. Thus, kawul, 'to do'; 1st. kawī, 'he does'; wu kī, 'he may do'; kawah, 'do'; 2nd. kā-wo or kā-wū, 'he was doing'; wu kah, 'he did'; karaey, 'done.'

PARTICIPLES.

The *Present Participle* is formed by dropping the final '-l' of the infinitive, and adding—1st. '-nah' for the mas-

culine, and 'na'h' for the feminine; thus, z'ghāstal, 'to run'; z'ghāstanah, 'running.' 2nd. perceptible 'h' for the masculine, and imperceptible 'h' for the feminine; thus, wulal 'to wash'; wulah (masc.), wula'h (fem.), 'washing.' 3rd. 'h,' as before, and inserting 'ā' before the last radical consonant; thus, watal, 'to come out'; wātah or wāta'h, 'coming out.' 4th. 'h,' as before, and inserting 'ā' before the last radical letter but one; thus, yastal, 'to draw forth'; yāstah or yāsta'h, 'drawing forth'; jār-yastal, 'to turn aside'; jār-yāstah, 'turning aside.' 5th. '-ūn'; thus, taral, 'to bind'; tarūn, 'binding'; dakedal, 'to fill'; dakedūn, 'filling.' (Most commonly intransitives in '-edal' reject the whole of that termination; thus, dakedal, 'to fill'; dakūn, 'filling'; gaḍedal, 'to mix'; gaḍūn, 'mixing.') 6th. 'ā-ūn,' by inserting 'ā' before the last radical letter to which 'ūn' is affixed; thus, mātaul, 'to break'; māta-ūn (masc.), māta-ūna'h (fem.), 'breaking.'

All the above participles are capable of inflection; those of the 1st, 2nd, 3rd, and 4th forms, ending in imperceptible 'h,' like nouns of the 3rd Declension, 1st variety; those of the 2nd, 3rd, and 4th forms, ending in perceptible 'h' or short 'a,' like nouns of the 6th Declension, 1st variety; those of the 1st, 5th, and 6th forms, ending in '-ūn,' like nouns of the 9th Declension.'

The *Perfect* or *Past Participle* is formed—1st. by the addition of '-aey' to the infinitive for the masculine, and of '-ey' for the feminine; thus, k'she-yastal, 'to insert'; k'she-yastalaey, 'inserted.' 2nd. by the addition of '-aey' as before, after rejecting the '-l' of the infinitive; thus, āghustal, 'to dress'; āghustaey, 'dressed.' 3rd. by irregular changes; thus, walāredal, 'to stand'; walār, 'standing'; pre-watal, 'to fall'; pre-wot, 'fallen'; nāstal, 'to sit'; nāst, 'seated.'

The Past Participle is also used as a past conjunctive participle, as in Persian, an example of which is necessary; thus, 'da rukhshat salām mī karāey tri bidā sh'wam,' 'my

parting salutation having made, I bade them adieu' (*lit.* 'from them adieu took place or happened').

The *Noun of Action* is formed by dropping the '-l' of the infinitive, and adding '-ūnkaey' or '-ūnaey' for the masculine, and '-ūnkey' or '-ūney' for the feminine.' The plural form of this participle is both masculine and feminine, and is formed by changing the '-aey,' or '-ey,' of the singular, to 'ī'; thus, l'wastal, 'to read'; l'wastūnaey or l'wastūnkaey, 'a reader'; l'wastūni, 'readers.'

The *Noun of Fitness* is merely the infinitive in the genitive case.

ON THE TENSES.

The Past.—The formation of the tenses is best understood by starting from the Past tense, the 3rd person, the masculine singular forms of which have been already shown when speaking of the different classes of verbs, and from which five other inflections are formed by the addition of the affixed personal pronouns. It is only needful here to add that the 3rd person masculine plural of both transitive and intransitive verbs is generally the simple infinitive, with 'wu' prefixed or not, according to the nature of the verb. The 3rd person feminine plural is formed by changing the '-a'h' of the singular into '-ey.' There is another form of the 3rd person masculine plural of this tense, which in writing may be mistaken for the 3rd person masculine and feminine singular, and in speaking is not easy to detect. It contains the sound shorter than short 'a,' mentioned at page 4; thus, wu ghuledah, 'he was deceived'; wu-ghuleda'h, 'she was deceived'; wu-ghuleda'h, 'they were deceived.' The syllable 'nah' or 'na' is sometimes added to the 3rd person singular and plural of this, as well as other tenses, for the sake of euphony, and also as a respectful form in religious works. In the case of verbs formed by the junction of a preposition and a simple verb,

it is usual to insert the particle 'wu' between the preposition and the verb; thus, pre-watal, 'to fall,' becomes pre-wu-wot, 'he fell.' In case of rejecting the 'wu,' it is simply 'pre-wot.' Verbs which lengthen 'a' to 'ā' in the Past tense singular, reject the long vowel in the plural.

The Imperfect.—This tense is formed by simply rejecting the particle 'wu' of the Past tense. When 'wu' is not used with the Past tense, then both Past and Imperfect are identical in form. Intransitives derived from adjectives, &c., have a regular Imperfect, although they have no regular Past tense. Transitive verbs of the 3rd and 24th Classes, lengthen the short vowel 'a' preceding the termination; thus, khaśhawul, 'to bury'; khaśhāwu or khaśhāwuh, 'he was burying.' Another form of the Imperfect, implying continuity and habitude, is produced by prefixing the particle 'bah' to the Past tense.

The Perfect.—This is formed by adding the Present tense of the auxiliary 'to be' to the past participles of verbs, already described. The participle must agree in gender with the noun.

The Pluperfect.—This is formed in the same manner as the preceding, but with the addition of the Past tense of the auxiliary 'to be' instead of the Present tense.

The Doubtful Past.—This tense is formed by the addition of the Aorist of the auxiliary 'to be' to the past participle. Another form of this tense is produced by adding the 2nd Future of the auxiliary 'to be' to the past participle.

The Past Conditional.—This is obtained by subjoining the Imperfect or Conditional tense of the auxiliary 'to be' to the past participle.

The Present.—The different ways of forming the Present tense were shown when discussing the Classes of Verbs, and need not be repeated.

The Aorist.—This tense is identical with the Present, with the addition of the particle 'wu,' but it is often rejected as redundant. Transitive verbs of the 5th, 9th, 10th, 16th, 17th, and 20th Classes, reject the particle 'wu' absolutely in the Aorist. Transitives of the 2nd Class, require the Aorist of kawul *or* k'ral, 'to do,' to complete them.

First Future.—This tense is identical with the Aorist, with the exception that it adds the particle 'di' to the 3rd person singular and plural, whether masculine or feminine. When a personal pronoun is used with the 3rd person of this tense, the 'di' precedes the prefixed 'wu'; but when the personal pronoun is not used, the 'wu' precedes the 'di.'

Second Future.—This tense also is formed from the Aorist, by the addition of the particle 'bah.' As in the First Future, when a personal pronoun is used with this tense, the 'bah' precedes the 'wu'; otherwise the 'wu' precedes the 'bah.' A noun or adjective, or a pronoun and noun, may intervene between the 'bah' and the verb in a sentence.

Imperative.—This is a repetition of the Aorist, with the exception that it has no 1st person singular or plural, and that it drops the affixed personal pronouns for the 2nd persons. It is not liable to change of termination for gender.

THE PASSIVE VOICE.

The **PASSIVE** is very simple, and is formed by prefixing the past participle to the auxiliaries sh'wal *or* kedal, 'to be' *or* 'become,' just as in English.

Another mode of forming the Passive is by using the 3rd person singular and plural of the Imperfect tense of verbs with the auxiliaries for all three persons; but this form is not used for the compound tenses.

PARADIGMS.

The foregoing explanation of the construction of the verb will enable the following paradigms of the most important and most irregular of the verbs in the language to be fully understood.

Intransitive Verb.

Infinitive—rāghlal, 'to come.'

Present—'I come,' &c.

rā-dzam.

rā-dzey.

rā-dzi.

rā-dzū.

rā-dza'aī.

rā-dzi.

Imperfect—'I was coming,' &c.

rā-t'lam or rā-t'lalam.

rā-t'ley or rā-t'laley.

rā-ta or rā-tah (M.).

rā-t'la'h or rā-t'lala'h (F.).

rā-t'lū or rā-t'lalū.

rā-t'la'aī or rā-t'lala'aī.

rā-t'lal or rā-t'læh (M.).

rā-t'ley, rā-t'laley, rāt'li, or
rā-t'lali (F.).

Continuative Imperfect—'I used to come,' &c.

bah rā-ghlam or bah rā-
ghlalam.

bah rā-ghley or bah rā-
ghlaley.

bah rā-ghli (M.).

bah rā-ghla'h or bah rā-
ghlala'h (F.).

bah rā-ghlū or bah rā-
ghlalū.

bah rā-ghla'aī or bah rā-
ghlala'aī.

bah rā-ghlal or bah rā-ghlæh
(M.).

bah rā-ghley, bah rā-
ghlaley, bah rā-ghli, or
bah rā-ghlali (F.).

Past—‘I came,’ &c.

rā-ghlam or rā-ghlalam.	rā-ghlū or rā-ghlalū.
rā-ghley or rā-ghlaley.	rā-ghla’aī or rā-ghlala’aī.
rā-ghī (M.).	rā-ghlal or rā-ghlæh (M.).
rā-ghla’h or rā-ghlala’h (F.).	rā-ghley, rā-ghlaley, rā-ghli, or rā-ghlali (F.).

Perfect—‘I have come.’*Singular.**Plural.**Masc.**Fem.**Masc. and Fem.*

rā-ghalaey yam.	rā-ghaley or rā-ghali yam.	rā-ghali yū.
rā-ghalaey yey.	rā-ghaley or rā-ghali yey.	rā-ghali ya’aī.
rā-ghalaey dey.	rā-ghaley or rā-ghali da’h.	rā-ghali dī.

Pluperfect—‘I had come,’ &c.*Singular.**Masc.**Fem.*

rā-ghalaey wum.	rā-ghaley or rā-ghali wum.
rā-ghalaey wey.	rā-ghaley or rā-ghali wey.
rā-ghalaey wuh.	rā-ghaley or rā-ghali wa’h.

Plural.

rā-ghali wū
rā-ghali wa’aī.
rā-ghali wū (M.).
rā-ghali wey (F.).

1st Future—‘I should come,’ &c.

rā-sham.	rā-shū.
rā-shey.	rā-sha’aī.
haghah di rā-shī or rā di shī.	haghah di rā-shī or rā di shī.

2nd Future—‘ I will come,’ &c.

zah bah rā-sham.	mūjz or mungah bah rā-shū.
tah bah rā-shey.	tāsū bah rā-sha’āi.
haghah bah rā-shī.	haghah bah rā-shī.

Throughout the above tense the personal pronouns may be omitted, and then the prefix ‘rā’ may optionally precede the particle ‘bah.’

Aorist—‘ I may, shall, etc. come,’ &c.

rā-sham.	rā-shū.
rā-shey.	rā-sha’āi.
rā-shī.	rā-shī.

Doubtful Past—‘ I may have come,’ &c.*Singular.**Masc.*

rā-ghalaey bah yam.
rā-ghalaey bah yey.
rā-ghalaey bah wī.

Fem.

rā-ghaley bah yam.
rā-ghaley bah yey.
rā-ghaley bah wī.

Plural.—*Masc. and Fem.*

rā-ghali bah yū.
rā-ghali bah ya’āi.
rā-ghali bah wī.

Past Conditional—‘ If I had come,’ &c.

kih rā-t’lam or rā-t’lalam.	kih rā-t’lū or rā-t’lalū.
kih rā-t’ley or rā-t’laley.	kih rā-t’la’āi or rā-t’lala’āi.
kih rā-ta or rā-tah (M.).	kih rā-t’lal or rā-t’læh (M.).
kih rā-t’la’h or rā-t’lala’h (F.).	kih rā-t’ley, rā-t’laley, rā-t’li, or rā-t’lali (F.).

Imperative.

rā-shah, rā-sha, rā-dzah, or rā-sha'ai or rā-dza'ai, 'come
 rā-dza, 'come thou.' you.'
 rā di shī, rā di dī, haghah
 di rā-shī, or haghah di
 rā-dī, 'let him, her, it,
 come,' 'let them come.'

POTENTIAL MOOD.

(This is really the Passive form of intransitive verbs.)

Present—'I can come,' &c.

*Singular.**Plural.*

<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
rā-t'laey sham.	rā-t'ley sham.	rā-t'li shū.
rā-t'laey shey.	rā-t'ley shey.	rā-t'li sha'ai.
rā-t'laey shī.	rā-t'ley shī.	rā-t'li shī.

Past—'I could come,' &c.

*Singular.**Plural.*

<i>Masc.</i>	<i>Fem.</i>	
rā-t'laey sh'wam.	rā-t'ley sh'wam.	rā-t'li sh'wū.
rā-t'laey sh'wey.	rā-t'ley sh'wey.	rā-t'li sh'wa'ai.
rā-t'laey shah.	rā-t'ley sh'wa'h.	rā-t'li shū or sh'wal (M.).
		rā-t'li sh'wey (F.).

Future—'I will come,' &c.

zah bah rā-t'laey sham.	mūjz or mungah bah rā-t'li
tah bah rā-t'laey shey.	shū.
haghah bah rā-t'laey shī.	tāsū bah rā-t'li sha'ai.
	haghah bah rā-t'li shī.

In the Singular form of the Feminine the participle is required as in other compound tenses; and throughout Singular and Plural the particle 'bah' may optionally follow, instead of precede the participle in both genders.

Agent.

rā-t'lūnkaey or rā-t'lūnaey rā-t'lūnkī or rā-t'lūnī (M. & (M.), rā-t'lūnkaey, rā- F.), 'the comers.'
t'lūney, rā-t'lūnki, or rā-
t'lūnī (F.), 'the comer.'

Past Participle.

Singular, rāghalaey (M.), rāghaley or rāghali (F.);
Plural, rā-ghali (M. and F.), 'come.'

Noun of Fitness.

da rā-t'lo or da rā-t'lu, da rā-t'lal or da rā-t'lalu, 'of or for coming.'

Intransitive Verb.

Infinitive—t'lal, 'to go.'

Present—'I go,' &c.

dzam.

dzey.

dzi.

dzū.

dza'ai.

dzi.

Imperfect—'I was going,' &c.

t'lam or t'lalam.

t'ley or t'laley.

tah or ta (M.).

t'la'h or t'lala'h (F.).

t'lū or t'lalū.

t'la'ai or t'lala'ai.

t'lal or t'læh (M.).

t'ley, t'laley, t'li, or t'lali
(F.).

Continuative Imperfect—‘I used to go,’ &c.

bah lāram.	bah lārū.
bah lārey.	bah lāra’aī.
bah lār (M.).	bah lāral or bah lāræh (M.).
bah lāra’h, bah lāra, bah	bah lārey, bah lāraley, bah
lārala’h, or bah lārala (F.).	lāri, or bah lārali (F.).

Throughout the above tense, with such verbs as take the particle ‘wu,’ it may optionally be inserted after ‘bah.’

Past—‘I went,’ &c.

lāram or lāralam.	lārū or lāralū.
lārey or lāraley.	lāra’aī or lārala’aī.
lār (M.).	lāral or lāræh (M.).
lāra’h, lārala’h, or lārala	lārey, lāraley, or lāri (F.).
(F.).	

Throughout this tense the particle ‘wu’ may optionally be prefixed.

Perfect—‘I have gone,’ &c.*Singular.*

<i>Masc.</i>	<i>Fem.</i>
talaey or t’lalaey yam.	taley or t’laley yam.
talaey or t’lalaey yey.	taley or t’laley yey.
talaey or t’lalaey daey.	taley or t’laley da’h.

*Plural.**Masc. and Fem.*

tali or t’lali yū.
tali or t’lali ya’aī.
tali or t’lali dī.

Pluperfect—‘ I had gone,’ &c.

Singular.

Masc.

talaey or t'lalaeŷ wum.
talaey or t'lalaeŷ wey.
talaey or t'lalaeŷ wuh.

Fem.

taley or t'laleŷ wum.
taley or t'laleŷ wey.
taley or t'laleŷ wa'h.

Plural.

tali or t'lali wū.
tali or t'lali wa'ai.
tali or t'lali wū (M.).
tali or t'lali wey (F.).

1st Future—‘ I should go,’ &c.

lār sham.	lār shū.
lār shey.	lār sha'ai.
haghah di lār shī or lār di shī.	haghah di lār shī or lār di shī.

2nd Future—‘ I will go,’ &c.

zah bah lār sham.	mūjz or mungah bah lār shū.
tah bah lār shey.	tāsū bah lār sha'ai.
haghah bah lār shī.	haghah bah lār shī.

Throughout this tense the particle ‘ bah ’ may optionally follow ‘ lār,’ instead of precede it, when the affixed personal pronouns are not used. See also 2nd Future Tense, p. 44.

Aorist—‘ I may, shall, etc. go,’ &c.

lār sham.	lār shū.
lār shey.	lār sha'ai.
lār shī.	lār shī.

Doubtful Past—‘I may have gone,’ &c.

Masc. Fem.

t'lalaey t'laley bah yam.	t'lalī bah yū.
t'lalaey t'laley bah yey.	t'lalī bah ya'aī.
t'lalaey t'laley bah wī.	t'lalī bah wī.

The other form of the past participle ‘talaey’ may be used as an alternative masculine form, both singular and plural, and its feminine form for the feminine.

Past Conditional—‘Had I gone,’ &c.

kih t'lam or t'lalam.	kih t'lū or t'lalū.
kih t'ley or t'laley.	kih t'la'aī or t'lala'aī.
kih tah or ta (M.).	kih t'la' or t'læh (M.).
kih t'la'h or t'lala'h (F.).	kih t'ley or t'laley (F.).

Imperative.

lār shah, wu lār shah, war lār sha'aī, wu lār sha'aī, war
shah, or dzah, ‘go thou.’ sha'aī, or dza'aī, ‘go you.’
haghah di lār shī, or lār di shī, haghah di dzi or dzi di,
‘let him, her, it go,’ ‘let them go.’

POTENTIAL MOOD.

This conforms in all respects to the Potential of rā-ghlal, ‘to come’; the participles throughout each tense being, of course, for the singular masc. t'lalaey, fem. t'laley, and for the plural of both genders, t'lalī.

Agent.

t'lünkaey or t'lūnaey (M.), t'lünki or t'lūni (M. & F.),
t'lünkey, t'lūney, t'lünki, ‘the goers.’
or t'lūni (F.), ‘the goer.’

Past Participle.

Singular, t'lalaey or talaey (M.) ; t'laley or t'lali, or taley or tali (F.) ; *Plural*, t'lali or tali (M. & F.), 'gone.'

Noun of Fitness.

da t'lalo, da t'lo, da t'lalu, or da t'lu, 'of or for going.'

Irregular Intransitive Verb, in which the particle 'wu' is used.

Infinitive—khatal, 'to ascend.'

Present—'I ascend,' &c.

khejzam.*

khejzey.

khejzi.

khejzū.

khejza'ai.

khejzi.

Imperfect—'I was ascending.'

khatam or khatalam.

khatey or khataley.

khot (M.).

khata'h or khatala'h (F.).

khatū or khatalū.

khata'ai or khatala'ai.

khatal or khātæh (M.).

khatey, khataley, khati, or khatali (F.).

Continuative Imperfect—'I used to ascend,' &c.

Identical with the Imperfect, with the particles 'bah' and 'wu' prefixed to each Person.

Past—'I ascended,' &c.

Identical with the Imperfect, with the particle 'wu' only prefixed to each Person.

* In the conjugation of this verb the Eastern Afghāns would replace the letter 'jz' by 'j'; thus, khejam for khejzam.

Perfect—‘I have ascended,’ &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
<u>khatalaey</u> yam.	<u>khataley</u> yam.	<u>khatali</u> yū
<u>khatalaey</u> yey.	<u>khataley</u> yey.	<u>khatali</u> ya'ai.
<u>khatalaey</u> daey.	<u>khataley</u> da'h.	<u>khatali</u> di.

Pluperfect—‘I had ascended,’ &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	
<u>khatalaey</u> wum.	<u>khataley</u> wum.	<u>khatali</u> wū.
<u>khatalaey</u> wey.	<u>khataley</u> wey.	<u>khatali</u> wa'ai.
<u>khatalaey</u> wuh.	<u>khataley</u> wa'h.	<u>khatali</u> wū (M.).
		<u>khatali</u> wey (F.).

1st Future—‘I should ascend,’ &c.

wu <u>khejzam</u> .	wu <u>khejzū</u> .
wu <u>khejzey</u> .	wu <u>khejza'ai</u> .
haghah di wu <u>khejzi</u> or wu di <u>khejzi</u> .	haghah di wu <u>khejzi</u> or wu di <u>khejzi</u> .

2nd Future—‘I will ascend,’ &c.

zah bah wu <u>khejzam</u> or wu bah <u>khejzam</u> .	mūjz or mungah bah wu <u>khejzū</u> or wu bah <u>khejzū</u> .
tah bah wu <u>khejzey</u> or wu bah <u>khejzey</u> .	tāsū bah wu <u>khejza'ai</u> or wu bah <u>khejza'ai</u> .
haghah bah wu <u>khejzi</u> or wu bah <u>khejzi</u> .	haghah bah wu <u>khejzi</u> or wu bah <u>khejzi</u> .

Aorist—‘I may, shall ascend,’ &c.

wu <u>khejzam</u> .	wu <u>khejzū</u> .
wu <u>khejzey</u> .	wu <u>khejza'ai</u> .
wu <u>khejzi</u> .	wu <u>khejzi</u> .

Doubtful Past—‘I may have ascended,’ &c.

Masc.

khatalaey bah yam.

khatalaey bah yey.

khatalaey bah wī.

Masc. and Fem.

khatali bah yū.

khatali bah ya'aī.

khatali bah wī.

In the feminine singular the feminine form of the participle khataley is used.

Past Conditional—‘had I ascended,’ &c.

kih khatam or kih khatal-
am.

kih khatey or kih khataley.

kih khōt (M.).

kih khata'h or kih khatala'h
(F.).

kih khatū or kih khatalū.

kih khata'aī or kih khatal-
a'aī.

kih khatal or kih khātæh
(M.).

kih khatey or khataley (F.).

Imperative.

wu khejzāh or khejzāh, wu khejza'aī ‘ascend you.’
‘ascend thou.’

haghah di wu khejzī or wu di khejzī, ‘let him, her, it,
ascend,’ ‘let them ascend.’

POTENTIAL MOOD.

This conforms in all respects to the Potential of rāghlal, ‘to come,’ the masculine and feminine forms of the participles, of course, being used.

Agent.

khatūnkaey or khatūnaey khatūnkī or khatūnī (M. and
(M.), khatūnkey or khat- F.), ‘the ascenders.’
ūney (F.), ‘the ascender.’

Past Participle.

Singular, khatalaey (M.), khataley (F.) ; *Plural*, khatali (M. & F.), 'gone.'

Noun of Fitness.

da khatalo, da khatalu, da khato, or da khatu, 'of or for going.'

The following is the conjugation of the Imperfect Transitive verb *kawul*, 'to do,' 'to make,' or 'perform,' which is chiefly used as an auxiliary in forming the inflections of other verbs. The compound tenses are wanting.

Infinitive—*kawul*, 'to do.'

Present.

<i>kawum</i> , 'I do.'	<i>kawū</i> , 'we do.'
<i>kawey</i> , 'thou doest.'	<i>kawa'ai</i> , 'you do.'
<i>kawī</i> , <i>kā</i> , or <i>kāndi</i> , 'he, she, or it does.'	<i>kawī</i> , <i>kā</i> , or <i>kāndi</i> , 'they do.'

Imperfect.

Transitive verbs in any past tense of the active voice *must* agree with the noun in gender and number, and whether it be in an oblique case or not. The imperfect tense is treated as a past tense in *Puṣhto* ; and as this tense will serve as a model for the others, it will be well to study it. The first pronouns are the inflected personal ; the others those mentioned at page 21.

1st Form.—The governing noun being masc. singular.

mā or mī kāwuh, kā, kah, or ka,	I was doing.
tā or di kāwuh, kā, kah, or ka,	Thou wast doing.
haghah (M.) } yey, or yah kāwuh, kā,	{ He or it was doing.
highih (F.) } kah, or ka,	{ She was doing.
mūjz or mū kāwuh, kā, kah, or ki,	We were doing.
tāsū or mo kāwuh, kā, kah, or ki,	You were doing.
hughō, yey, or yah kāwuh, kā, kah, or ki.	They were doing.

2nd.—The governing noun masculine plural.

mā or mī kawul,	I was doing.
tā or di kawul,	Thou wast doing.
haghah (M.) } yey, or yah kawul,	{ He or it was doing.
highih (F.) }	{ She was doing.
mūjz or mū kawul,	We were doing.
tāsū or mo kawul,	You were doing.
hughō, yey, or yah kawul,	They were doing.

3rd.—The governing noun feminine singular.

mā or mī kawula'h,	I was doing.
tā or di kawula'h,	Thou wast doing.
haghah (M.) } yey, or yah kawula'h,	{ He or it was doing.
highih (F.) }	{ She was doing.
mūjz or mū kawula'h,	We were doing.
tāsū or mo kawula'h,	You were doing.
hughō, yey, or yah kawula'h,	They were doing.

4th.—The governing noun feminine plural.

mā or mī kawuley or kawuli,	I was doing.
tā or di kawuley or kawuli,	Thou wast doing.
haghah (M.) } yey, or yah kawuley	{ He or it was doing.
highih (F.) } or kawuli,	{ She was doing.
mūjz or mū kawuley or kawuli,	We were doing.
tāsū or mo kawuley or kawuli,	You were doing.
hughō, yey, or yah kawuley or kawuli,	They were doing.

Continuative Imperfect—‘I used to do,’ &c.

This tense is identical with the Imperfect, with the addition of ‘bah’ or ‘bah wu,’ which, when the inflected personal pronouns are used, come between them and the verb. When the other form of pronouns is used, the ‘bah’ or ‘bah wu’ precede the pronouns.

Past.

This tense also is identical with the Imperfect, except that it takes ‘wu’ after the pronoun if the inflected personal are used; and ‘wu’ before the *pronoun* with the other form of pronouns. The particle ‘wu’ is sometimes omitted in both cases.

1st Future—‘I should do,’ &c.

wu kam or wu kawum.	wu kū or wu kawū.
wu key or wu kawey.	wu ka’āi or wu kawa’āi.
haghah di wu kī or di wu kawī.	haghah di wu kī or wu kawī.

Alternative forms of the 3rd person are ‘di wu kāndi,’ ‘di wu kā,’ ‘wu di kī,’ ‘wu di kāndi,’ or ‘wu di kā.’

2nd Future—‘I will do,’ &c.

zah bah wu kam or wu kawum.	mūjz bah wu kū or wu kawū.
tah bah wu key or wu kawey.	tāsū bah wu ka’āi or wu kawa’āi.
haghah bah wu kī or wu kawī.	haghah bah wu kī or wu kawī.

Alternative forms for the 3rd person are ‘bah wu kāndi’ or ‘bah wu kā.’ The personal pronoun can, also, be omitted throughout, in which case the particles ‘bah wu’ are transposed; thus, ‘wu bah kam,’ &c.

Aorist—‘ I may or shall do,’ &c.

wu kam or wu kawum.

wu key or wu kawey.

wu kī, wu kawī, wu kāndi,
or wu kā.

wu kū or wu kawū.

wu ka’āi or wu kawa’āi.

wu kī, wu kawī, wu kāndi,
or wu kā.

Imperative.

kah, wu kah, kawah, or wu
kawah, ‘ do thou.’

haghah di wu kī, di wu kawī,
di wu kāndi, di wu kā, or
wu di kī, wu di kāndi, wu
di kā, ‘ let him, her, it,
do,’ ‘ let them do.’

ka’āi, wu ka’āi, wu karn’āi,
kawa’āi, or wu kawa’āi,
‘ do you.’

Agent.

Singular, kawūnkaey or kawūnaey (M.), kawūnkey or kawūney (F.); *Plural*, kawūnkī or kawūnī (M. and F.).

Noun of Fitness.

da kawulo, ka kawulu, da kawo, or da kawu, ‘ of or for doing.’

Infinitive—k’ral, ‘ to do.’

Present—‘ I do,’ &c.

k’ram.

k’rey.

k’rī.

k’rū.

k’ra’āi.

k’rī.

Imperfect.

1st Form.—The governing noun masculine singular.

<i>mā or mī kar,*</i>	I was doing.
<i>tā or di kar,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah kar,</i>	{ He or it was doing.
<i>highih (F.) }</i>	{ She was doing.
<i>mūjz or mū kar,</i>	We were doing.
<i>tāsū or mo kar,</i>	You were doing.
<i>hugho, yey, or yah kar,</i>	They were doing.

2nd.—The governing noun masculine plural.

<i>mā or mī k'ral,</i>	I was doing.
<i>tā or di k'ral,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah k'ral,</i>	{ He or it was doing.
<i>highih (F.) }</i>	{ She was doing.
<i>mūjz or mū k'ral,</i>	We were doing.
<i>tāsū or mo k'ral,</i>	You were doing.
<i>hugho, yey, or yah k'ral,</i>	They were doing.

3rd.—The governing noun feminine singular.

<i>mā or mī k'ra'h or k'rala'h,</i>	I was doing.
<i>tā or di k'ra'h or k'rala'h,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah k'ra'h or</i>	{ He or it was doing.
<i>highih (F.) } k'rala'h,</i>	{ She was doing.
<i>mūjz or mū k'ra'h or k'rala'h,</i>	We were doing.
<i>tāsū or mo k'ra'h or k'rala'h,</i>	You were doing.
<i>hugho, yey, or yah k'ra'h or k'rala'h,</i>	They were doing.

4th.—The governing noun feminine plural.

<i>mā or mī k'rey or k'rale'y,</i>	I was doing.
<i>tā or di k'rey or k'rale'y,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah k'rey or</i>	{ He or it was doing.
<i>highih (F.) } k'rale'y,</i>	{ She was doing.
<i>mūjz or mū k'rey or k'rale'y,</i>	We were doing.
<i>tāsū or mo k'rey or k'rale'y,</i>	You were doing.
<i>hugho, yey, or yah k'rey or k'rale'y,</i>	They were doing.

* See the Imperfect of kawul, p. 53.

Continuative Imperfect—‘I used to do,’ &c.

This tense follows precisely the analogy of the same tense in the verb ‘kawul,’ in both its forms. .

Past—‘I did,’ &c.

This tense is identical with the Imperfect just described, with the addition of ‘wu’ after the pronoun if the inflected personal pronouns are used, and with the ‘wu’ before the pronouns if the other form is used. The ‘wu’ is sometimes omitted.

Perfect.

1st Form.—For a noun masculine singular with both forms of pronouns.

mā, tā, haghah (M.) highih (F.), or mī, di, yey, or yah karāey daey, ‘I, thou, he, it, she, has done.’

mūjz, tāsū, or hugho, or mū, mo, hugho, yey, or yah karāey daey (F.), ‘we, you, they, have done.’

For a feminine noun in the singular number the only difference in the conjugation is that karēy, the feminine form of the past participle, is used in lieu of the masculine.

2nd Form.—For a noun masculine and feminine plural.

mā, tā, haghah (M.) highih (F.), or mī, di, yey, or yah karī dī, ‘I thou, he, it, she, has done.’

mūjz, tāsū, or hugho, or mū, mo, hugho, yey, or yah karī dī, ‘we, you, they, have done.’

Pluperfect.

This is identical in every way with the Perfect, except in the auxiliary verb.

1st Future—'I should do,' &c.

wu k'ram.	wu k'rū.
wu k'rey.	wu k'ra'ai.
haghah di wu k'ri or wu di k'ri.	haghah di wu k'ri or wu di k'ri.

2nd Future—'I will do,' &c.

zah bah wu k'ram.	mūjz bah wu k'rū.
tah bah wu k'rey.	tāsū bah wu k'ra'ai.
haghah bah wu k'ri.	haghah bah wu k'ri.

The pronoun can be optionally omitted throughout this tense, in which case the particle 'wu' precedes 'bah.'

Doubtful Past.

1st Form—For a noun masculine singular.

mā, tā, haghah (M.), highih (F.) bah kaṛaey wī, or bah mī, di, yey, or yah kaṛaey wī, 'I thou, he, it, she, may have done.'

mūjz, tāsū, hugho bah kaṛaey wī, or bah mū, mo, hugho, yey, or yah kaṛaey wī, 'we, you, they, may have done.'

For a noun feminine singular the only difference in the conjugation is that kaṛey, the feminine form of the past participle, is used, instead of the masculine.

2nd Form.—For a noun masculine or feminine plural.

mā, tā, haghah (M.), highih (F.) bah kaṛi wī, or bah mū, mo, hugho, yey, or yah kaṛi wī, 'we, you, they, may have done.'

Past Conditional.

1st Form.—For a noun masculine singular.

kih mā, tā, haghah (M.), highih (F.) kaṛaey wey or wāe, or kih mī, di, yey, or yah kaṛaey wae or wāe, 'if I, etc., had done.'

kih mūjz, tāsū, hugho, karaey wae or wāe, or kih mū, mo, hugho, yey, or yah karaey wae or wāe, 'if we, etc., had done.'

For a noun feminine singular all that is necessary is to use karaey, the feminine form of the past participle.

2nd Form.—For a noun masculine or feminine plural.

kih mā, tā, haghah (M.), highih (F.) kari wae or wāe, or kih mī, di, yey, or yah kari wae or wāe, 'if we, etc., had done.'

kih mūjz, tāsū, hugho, kari wae or wāe, or kih mū, mo, hugho, yey, or yah kari wae or wāe, 'if we, etc., had done.'

Imperative.

wu k'rah or k'rah, 'do thou.' wu k'ra'ai or k'ra'ai, 'do you.'

haghah di wu k'ri or wu di k'ri, 'let him, her, it, do,'
'let them do.'

Agent.

Singular, k'runkaey or k'rūnaey (M.), k'runkay or k'rūney (F.), 'the doer'; *Plural*, k'runki or k'rūni (M. and F.), 'the doers.'

Noun of Fitness.

da k'ralo, da k'ralu, da k'ro, or da k'ru, 'of or for doing.'

PASSIVE VOICE.

The construction of the Passive is so simple that it will be necessary only to give the third person singular of each tense.*

Present.—kaṛaey shī (M.), kaṛey shey (F.).

Imperfect.—kaṛaey shah (M.), kaṛey sh'wa'h or kaṛey sh'wala'h (F.).

Continuative Imperfect.—bah wu kaṛaey shah (M.), bah wu kaṛey sh'wa'h or sh'wala'h (F.).

Past.—wu kaṛaey shah (M.), wu kaṛey sh'wa'h or sh'wala'h (F.).

Perfect.—kaṛaey shawaey daey (M.), kaṛey shawey da'h (F.).

Pluperfect.—kaṛaey shawaey wuh (M.), kaṛey shawey wa'h (F.).

1st Future.—haghah di wu kaṛaey shī or wu di kaṛaey shī (M.); haghah di wu kaṛey shī or wu di kaṛey shī (F.).

2nd Future.—haghah bah wu kaṛaey shī or wu kaṛaey bah shī (M.); haghah bah wu kaṛey shī or wu kaṛey bah shī (F.).

Aorist.—wu kaṛaey shī (M.), wu kaṛey shī (F.).

Doubtful Past.—kaṛaey shawaey bah wī (M.), kaṛey shawey bah wī (F.).

Past Conditional.—kih haghah kaṛaey shawaey wae or wāe (M.); kih haghah kaṛey shawey wae or wāe (F.).

Imperative.—haghah di wu kaṛaey shī or wu di kaṛaey shī (M.); haghah di wu kaṛey shī or wu di kaṛey shī (F.).

* See the conjugation of the auxiliary s'hwal (page 27), and mode of formation (page 41).

Past Participle.—*karæy shawaey* (M.), *karæy shawey* (F.) ;
karī shawī (plural).

Conjugation of a derivative transitive verb, formed from an adjective, which requires the verb 'k'ral' or 'kawul' in forming its different inflections.

Infinitive—*ḡakawul*, 'to fill.'

Present—'I fill,' &c.

ḡakawam.
ḡakawey.
ḡakawī.

ḡakawū.
ḡakawa'āi.
ḡakawī.

Past.

1st Form.—Governing noun masculine singular.

mā, tā, haḡhah (M.), *highih* (F.), or *mī, di, yey, or yah ḡak kar*, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡho, or *mū, mo, huḡho, yey, or yah ḡak kar*, 'we, you, they, filled.'

2nd Form.—Governing noun masculine plural.

mā, tā, haḡhah (M.), *highih* (F.), or *mī, di, yey, or yah ḡak k'ral*, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡho, or *mū, mo, huḡho, yey, or yah ḡak k'ral*, 'we, you, they, filled.'

3rd Form.—Governing noun feminine singular.

mā, tā, haḡhah (M.), *highih* (F.), or *mī, di, yey, or yah ḡaka'h k'ra'h* or *k'rala'h*, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡho, or *mū, mo, huḡho, yey, or yah ḡaka'h k'ra'h* or *k'rala'h*, 'we, you, they, filled.'

4th Form.—Governing noun feminine plural.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah
dakey k'rey or k'raley, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hugho, or mū, mo, hugho, yey, or yah dakey
k'rey or k'raley, 'we, you, they, filled.'

Aorist—'I fill or may fill,' &c.

ḍak k'ram.

ḍak k'rey.

ḍak k'rī.

ḍak k'rū.

ḍak k'ra'aī.

ḍak k'rī.

For the feminine 'ḍak' becomes 'ḍaka'h' in the singular, and 'ḍakey' in the plural.

Imperative.

tah ḍak k'rah (M.), tah tāsū ḍak k'ra'aī (M.), tāsū
ḍaka'h k'ra'h (F.), 'fill ḍakey k'ra'aī (F.), 'fill
thou.' you.'

haghah di ḍak k'rī or ḍak di haghah di ḍak k'rī or ḍak
k'rī (M.), haghah di ḍaka'h di k'rī (M.), haghah di
k'rī or ḍaka'h di k'rī (F.), ḍakey k'rī or ḍakey di k'rī
'let him, her, it, fill.' (F.), 'let them fill.'

Agent.

Singular, ḍakawūnkaey or ḍakawūnaey (M.), ḍakawūnkey
or ḍakawūney (F.), 'the filler; *Plural*, ḍakawūnkī or
ḍakawūnī (M. and F.), 'the fillers.'

Past Participle.

Singular, ḍak karaey (M.), ḍak karaey (F.); *Plural*, ḍak
kaṛī (M. and F.), 'filled.'

CAUSAL VERB REGULAR.

Infinitive—āl-wuzawul, 'to cause to fly.'

Present—'I cause to fly,' &c.

āl-wuzawam.

āl-wuzawaey.

āl-wuzawī.

āl-wuzawū.

āl-wuzawa'ai.

āl-wuzawī.

Past.

1st Form.—Governing noun masculine singular.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah wāl-wuzāwuh, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hugho, or mū, mo, hugho, yey or yah wāl-wuzāwuh, 'we, you, they, caused to fly.'

2nd Form.—Governing noun masculine plural.

mā, tā, haghah (M.), highih (F.), or mī, di, yey or yah wāl-wuzawul, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hugho, or mū, mo, hugho, yey or yah wāl-wuzawul, 'we, you, they, caused to fly.'

3rd Form.—Governing noun feminine singular.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah wāl-wuzawula'h, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hugho, or mū, mo, hugho, or yey or yah wāl-wuzawula'h, 'we, you, they, caused to fly.'

4th Form.—Governing noun feminine plural.

mā, tā, haghah (M.), highih (F.), or mī, di, yey or yah wāl-wuzawuley, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hugho, or mū, mo, hugho, or yey or yah wāl-wuzawuley, 'we, you, they, caused to fly.'

Aorist—‘I may cause to fly,’ &c.

wāl-wuzawam.

wāl-wuzawey.

wāl-wuzawī.

wāl-wuzawū.

wāl-wuzaw’aī.

wāl-wuzawī.

Imperative.

wāl-wuzawah or āl-wuzawah, wāl-wuzaw’aī or āl-wuzaw’aī,
 ‘do thou cause to fly.’ ‘do you cause to fly.’

haghah di wāl-wuzawī or wā
 di l’wuzawī, ‘let him, etc.
 cause to fly,’ ‘let them
 cause to fly.’

Agent.

Singular, āl-wuzawūnkaey or āl-wuzawūnaey (M.), āl-wuzawūnkey or āl-wuzawūney (F.), ‘the causer to fly’;
Plural, āl-wuzawūnkī or āl-wuzawūnī (M. and F.), ‘the causers to fly.’

Past Participle.

Singular, āl-wuzawulaey (M.), āl-wuzawuley (F.); *Plural*, āl-wuzawulī (M. and F.), ‘caused to fly.’

NEGATION AND PROHIBITION.

Negation and prohibition are expressed by the particles ‘nah’ and ‘mah,’ the position of which, however, depends upon the kind of infinitives with which they are used.

The particle ‘mah’ is alone used with the 2nd persons of the Imperative, and it invariably *precedes* the inflection of the verb with which it is used, whatever its description.

Infinitives, such as *pre-watal*, 'to fall,' which have a prefixed particle, place the 'nah' after the latter both in the past and present tenses.

pre-watal, 'to fall.'

Past.—*pre nah wot*, 'he or it did not fall.'

Aorist.—*haghah pre nah wuzi or pre nah wuzi*, 'he, she, it, may not fall.'

Imperative.—*mah pre-wazah*, 'do not thou fall.'

Regular verbs, whether transitive or intransitive, take the 'nah' after the prefix 'wu.'

z'ghaledal, 'to run.'

Past.—*wu nah z'ghaledah*, 'he or it did not run.'

Aorist.—*haghah wu nah z'ghali*, 'he, she, it, may not run.'

Imperative.—*mah z'ghalah*, 'do not thou run.'

rā-w'ral, 'to bring.'

Past.—*haghah rā nah war or yey rā nah war*, 'he or it did not bring.'

Aorist.—*haghah rā nah w'ri*, 'he, she, it, may not bring.'

Imperative.—*mah rā-w'rah*, 'do not thou bring.'

When the negative is used with verbs similar to '*dakawul*,' the 'nah' follows the adjective or noun, and precedes the auxiliary; thus,

dakawul, 'to fill.'

Past.—*haghah dak nah kar, or yey dak nah kar*, 'he or it did not fill.'

Aorist.—*haghah dak nah k'ri*, 'he or it may not fill.'

Imperative.—*mah dakawah*, 'do not thou fill.'

In the Passive the 'nah' precedes the auxiliary; thus,
wish-tal, 'to throw.'

Past.—haghah wish-talaey nah shah or haghah nah shah wish-talaey, 'he or it was not thrown.'

Aorist.—haghah wish-talaey nah shī or haghah nah shī wish-talaey, 'he or it may not be thrown.'

Imperative.—wish-talaey mah shah or mah shah wish-talaey, 'do not thou be thrown.'

ADVERBS.

The Adverbs are for the most part indeclinable; but some are subject to the usual change for the ablative case, and a few (derived from nouns and adjectives) are liable to the same change for gender, number, and case as the nouns they may qualify. Thus, *ḡer*, 'much,' makes in feminine singular, *ḡera'h*!; in feminine plural and oblique cases singular, *ḡerey* or *ḡeri*; in plural oblique cases, both genders, *ḡero*.

Adverbs of Place.

here, hither—dal-tah, dali, or hīs-tah.	before, in front, hitherto— w'ṛāndi or w'ṛāndey.
there, thither—haltah or haltah kī.	behind, after—w'rustah or w'rusto.
there, thither—hūri or hūri- tah.	hither, this side—dagħah or dey khwā.
hence, from this place—lah dagħah, or lah dey dzā'ea or dzā'eah.	thither, that side—haghah khwā.
thence, from that place—lah haghah dzā'ea or dzā'eah.	beyond, there, on that side —haghah khwā or haghah palau.

side by side—khwā pah
khwā.
 on both sides — dwārah
khwā.
 elsewhere—bæl char-tah or
bæl dzā'e.
 here and there—daltah hal-
 tah.
 here, on this side—dey khwā,
dey palau.
 above, overhead—portah or
l'warah.
 under, below, sh'katah or
jzawar.
 so far, to this degree—tar
dagħah or tar dey pori
 or pori.
 so far, to that degree—tar
haghah pori or pori.

somewhere—chartah
 everywhere—har chartah,
har yow dzā'e.
 nowhere—hīchartah.
 near, about—najzdey or
najzdi.
 somewhere or other—yow
dzā'e, yow chartah.
 where, wherever—har char-
tah.
 within, inside—danana, da-
nanah.
 above and below — lāndi
bāndi.
 upside down—naskorah.
 far, at a distance—lirī, lah
w'rāyah.
 round-about—chāperah.

Adverbs of Time.

now, presently—aos.
 ever, sometime—kalah.
 sometimes, frequently, occa-
 sionally—kalah kalah.
 never—hīts kalah.
 always—har kalah.
 whenever—har kalah chih.
 sometime or other—kalah
nah kalah.
 daily — hara'h rwadz or
wradz.
 nightly—hara'h shpa'h.
 perpetually—wār pah wār,
dam pah dam.
 instantaneously — zar pah
zar.

gradually—pāya'h pah pā-
ya'h.
 successively—palah pasey.
 before, prior—pah khwā.
 after, afterwards—pas.
 to-day—nan or nan wradz,
 or rwadz.
 to-morrow—ṣabā.
 two days since—warāma'h
wradz or rwadz.
 three days since—lā warā-
ma'h wradz or rwadz.
 four days since—lā lā warā-
ma'h wradz or rwadz.
 at the dawn (of day)—sahr
gāh.

ever—hargiz, hīts kalah.
 long since, long ago—lar-
ghūnaey.
 last night—barāyah, barāyi
 shpa'h, begāna'i shpa'h.
 as often, every time—har
dzalah.
 once, at last—bārey, ākhir.
 often, repeatedly—tso wār,
tso dzalah.
 repeatedly, often, frequently
 —wār pah wār.
 once—yow dzalah, yowa'h
 plā.
 twice—dwah dzalah, dwey
 plā.
 thrice—dre dzalah, dre plā.
 instantly, quickly, without
 delay—turt, sam lah
 lāsa.
 quickly, speedily—zar zar,
 mārāh mār.
 shortly, soon—najzdey or
 najzdi.

unawares, suddenly—nāga-
 hān, nā-tsāpah.
 all at once, suddenly—yak
 lakhtah.
 first, in the first place—
 runbaey or w'runbaey.
 secondly—dwayam.
 at last, at length, finally, at
 the end—ākhir.
 yesterday—parūn.
 shortly, soon, to-day or to-
 morrow—nan šabā.
 the day after to-morrow—
 bael šabā.
 early in the morning, be-
 times—wakhti.
 always, ever—tal or tar talo.
 always, continually, ever—
 tal tah talah, tal tar talah,
 hameshah.
 as yet, up to the present
 time—tar aosa, lā tar aosa.
 sometimes—charey charey,
 or chari chari.

Adverbs of Quantity.

so much—hombra'h da
 hombra'h, tsombra'h.
 that much—hombra'h kadr.
 this much—daghombra'h
 kadr.
 as much as—har tsombra'h.
 howmuchsoever—har tso.

gratuitously—weriā.
 a great number, several—
tso tso.
 much, in a great degree, by
 far—der.
 a little, a few—lajz, lakotey.

Adverbs of Similitude.

thus, in this manner—dā or
 daghah shān.

thus, in this way—dā or
 daghah rang.

like, as, as if, just as, for all
the world—lakah, shān,
ghundi, dod, pah dod,
makhāey, pah tser.
so, in that manner—haghah
shān,
so, in that way—haghah
rang.

thus, so, in this manner—
hasey, daghah sey, dā
hasey, dāsey.
for example—maṣalaṇ.
that is to say—ya'nī.
thus, in this manner—hasey
shān.

Adverbs of Admonition.

look out! have a care!—wu-
gorah, wu-winah.
be cautious!—bedār shah.

know! recollect!—poh shah.
take care! mind!—khabar-
dār shah.

Adverbs of Society and Separation.

alone—yawādzaey.
face to face—makhā-makh.
apart, at a distance—lirī, lirī.
far away, very far off—lirī
lārgah.
at the side—arḵh, arakh.
side by side—arḵh pah
arḵh.
singly, individually—yow
pah yow.
back to back—shā pah shā.
shoulder to shoulder—
aojza'h pah aojza'h.

apart, separately—beyal,
beyala'h, beyal beyal.
together—sarah.
besides, except—bey lah dey,
siwā lah dey, pratah lah
dey.
separately—tār pah tār.
uselessly—wuch pah wuch-
ah.
on opposite sides, on both
sides—porī rā porī.

Adverbs of Extremity and Termination.

to, up to, until—tar, porī.
hitherto, up to—tar dey
porī, tar daghah porī.
until, up to—tso, tso chih.
beyond bounds—bey ḥadda,
lah ḥadda zi'āt.
to the last degree—tar
ḥadda norī.

till now, as yet—tar aosa
porī.
so far as—tar haghah porī.
till when? how long?—tar
kalah porī.
to the end—tar ākhir porī.
to the last, to the extreme—
tar nihāyata porī.

Adverbs of Interrogation.

where? whither?—chartah, chari, chari, kam <u>dzā'e</u> .	until when? how long?— tar kalah, tar kalah porī,
how? in what manner?— <u>tsangah</u> .	tar kama porī or tar <u>tso</u> .
since when?—lah kama or lah koma wakta.	how much?— <u>tsombrah</u> kadr.
how much? — <u>tsombrah</u> , <u>tsomrah</u> .	how often?— <u>tso dzalah</u> .
whence?—lah kama, lah kama <u>dzā'e</u> or <u>dzā'eah</u> .	why not?—waley bah nah wi.
when? at what time?— kalah.	why? how? wherefore?— <u>tsah</u> larah, <u>tsah</u> lah, pah <u>tsah</u> .
how much longer?—lā tar koma.	for what? wherefore?—wa- ley, <u>tsah</u> dapārah.
	in what way? how?— <u>tsah</u> rang, <u>tsah</u> shān, pah <u>tsah</u> togah.

Adverbs of Dubitation.

perhaps, haply—shā-yī, gūn- di, gundi.	may be—bah wi.
perhaps not—nah dī wi.	probably—pah gumān sarah.
God knows— <u>Khudā</u> -e z'dah.	may or may not be—wī kih nah wi.

Adverbs of Affirmation and Emphasis.

certainly, doubtless — bey shakah, lā chār.	necessarily, it behoveth— boyah, baedah.
necessarily—al-battah, <u>kho</u> , zarūr.	altogether, wholly, entirely —har gorah, yak lakhtah.
yes, indeed, yea—ho.	never, by no means—haḍo, haḍu.
merely, only, exactly—joṛ.	only, simply—fakat.
right or wrong—hakḵ nā hakḵ, kām nah kām.	at all events, whether or not, nolens volens — <u>khwāh</u> na- <u>khwāh</u> .
by no means, never—hīchar- ey, lah sarah, lasarah.	exactly, quite, the very same—bedū, ho bah ho.
really, truly—pah rishtī'ā, hakḵan.	
by God!— <u>Khudā</u> -e jzo.	

Adverbs of Negation.

no, not, nay—nah, yah.

do not—mah.

CONJUNCTIONS.

if—kih, agar.

although—agar-chih.

also, even, likewise—ham,
bal.but, yet, however—waley,
wali.besides, except—siwā, prat-
ah.if not, unless, otherwise—
kih nah, ki-nah.then, therefore—lah haghah
sababa.

but, moreover—balkih.

notwithstanding—sarah lah
dey.

unless—mangar, magari.

and, also—aw, o.

therefore, then—pas, skah,
dzakah.

that, because, since—chih.

unless, if not—bey lah.

then, because, therefore—
dzakah, lah dey jihata,
lah dey sababa, tso.

or—yā.

PREPOSITIONS AND POSTPOSITIONS.

of—da.

to—tah, larah, lah, watah,
wa larah, wa lah, wa wa-
tah.

in—k'shey, pah k'shey.

below, under—tar lāndi, da
lāndi.

with—sarah.

for, for the sake of—dapā-
rah.from—lah, lah nah, di, di
nah.

to, until—tar.

on, upon—par, par bāndi.

from him, her, it, or them—
pri, prey.over, above—da pāsa, dapā-
sah.

before—dzakahah.

in, betwixt, between—mandz,
mi-yandz.in between, in the middle—
pah mi-yandz.

INTERJECTIONS.

well done! bravo!— <u>āfrin</u> !	lackaday!— <u>afsos</u> !
<u>shābāsh</u> !	would to God!— <u>kāsh-kī</u> !
have a care!— <u>tam shah</u> !	<u>kāsh-kī</u> !
<u>bedār shah</u> !	strange! good God!— <u>'ajab</u> ,
alas! alas!— <u>hai hai</u> !	<u>hāe hū-e</u> !
sorrow! alas!— <u>dregħa</u> !	indeed! really!— <u>hah</u> !
avaunt! get away!— <u>chi</u> -	begone! get away!— <u>liri</u>
<u>khah</u> !	<u>shah</u> ! <u>bi-ārtah shah</u> !
oh!— <u>ao</u> ! <u>ai</u> ! <u>wahey</u> !	hush! silence!— <u>chhapah</u> !
dear! dear!— <u>wūey</u> ! <u>wūey</u> !	<u>chhap shah</u> !
woe! woe!— <u>wāe</u> ! <u>wāe</u> ! <i>or</i>	hollo! oh! O!— <u>ghūcha'h</u> !
<u>ākh</u> ! <u>ākh</u> !	<u>ghuchah</u> ! <u>ghuchey</u> !

NUMERALS.

1	yow <i>or</i> yowa'h.	20	shil.
2	dwah.	21	yow wisht.
3	dre.	22	dwah wisht.
4	<u>tsalor</u> .	23	dre wisht.
5	<u>pindzah</u> .	24	<u>tsalor wisht</u> .
6	<u>shpajz</u> .	25	<u>pindzah wisht</u> .
7	aowah.	26	<u>shpajz wisht</u> .
8	atah.	27	aowah wisht.
9	nah.	28	atah wisht.
10	las.	29	nuh wisht.
11	yow las.	30	dersh.
12	dwah las.	31	yow dersh.
13	di-yār las.		&c. &c.
14	<u>tswār las</u> .	40	<u>tsalwešht</u> .
15	<u>pindzah las</u> .	50	<u>pindzos</u> .
16	shapāras.	60	shpetah
17	aowah las.	70	ao-yā.
18	atah las.	80	at-yā.
19	nuh las <i>or</i> nūnas.	90	nawey <i>or</i> newey.

100	sal or sil.	700	aowah şawa.
100	yow şawa.	800	atah şawa.
200	dwah şawa.	900	nuh şawa
300	dre şawa or ter şū.	1,000	zar or yow zar.
400	tsalor şawa or tsūnşū.	2,000	dwah zarah.
500	pindzah şawa or pūnşū.		&c. &c.
600	shpajz şawa.		
	10,000 las zarah.		10,000,000 karor.
	100,000 lak.		1,000,000,000 behand or alif.
			1,000,000,000,000 nīl.

The first of the foregoing numerals becomes 'yowa' or 'yowah' in the oblique cases; and before a feminine noun takes imperceptible 'h,' and is liable to the same changes for number and case as other adjectives. The other numerals, being plural, take the indirect form of the plural, and are not subject to any other changes for gender or number.

The Ordinal Numbers.

first—runbaey, w'runbaey,	sixth—shpajzam.
fem. runba'i, w'runba'i,	seventh—aowam.
awwal.	eighth—atam.
second—dwahyam.	ninth—nuham, nam.
third—dreyam.	tenth—lasam.
fourth—tsaloram, tsalaram.	&c. &c.
fifth—pindzam.	

Before feminine nouns all ordinals but the first take imperceptible 'h' like other adjectives.

Fractions.

a quarter—pā-o.	one and a half—yow nīm
a half—nīm, nīma'h.	or yowa'h nīma'h.
three-quarters — dre pāwa,	one and three-fourths—pāo
dre pāwa'h.	kam dwah.
one and a quarter—pindzah	
pāwa, pindzah pāwa'h.	

Days of the Week.

Saturday—khāli, shanbah.
 Sunday—it-bār, atwār, yek shanbah.
 Monday—gul, pīr, do shanbah.
 Tuesday—nahah, sih shanbah.
 Wednesday—chār shanbah.
 Thursday—pān shanbah, panj-shanbah.*
 Friday—jam'ah, ādīna'h.

Months of the Year.

<i>Name.</i>	<i>Meaning.</i>
Hasan Husain.	Hasan Husain.
Safara'h.	Šafar.
Runba'i <u>kh</u> or.	The first Sister.
Dwahyama'h <u>kh</u> or.	The second Sister.
Dreyama'h <u>kh</u> or.	The third Sister.
Tsalorama'h <u>kh</u> or.	The fourth Sister.
Da <u>Kh</u> udā-e mī-āsht.	God's month.
Da sho qadr mī-āsht or	} The month of the Night of Destiny.
Da barāt mī-āsht.	
Da rojzey mī-āsht.	The Fast month.
Da wārah akhtar mī-āsht.	The lesser Fast month.
Mi-yānī, Mī'āna'h, <u>Kh</u> ālī.	The Intermediate month.
Da lo-e akhtar mī-āsht.	The greater Fast month.

The Seasons.

Spring—psar-laey.	Autumn—manaey.
Summer—aoṛaey, dobey.	Winter—jzamaey.

* Amongst the tribes north of Peśhāwar, Thursday is called da ziyārat rwadz, 'the day of pilgrimage.'

The Cardinal Points.

North—*shaey taraf.*

South—*kīrn taraf.*

East—*n'war khātah, n'mar khātah.*

West—*n'war pre-wātah, n'mar pre-wātah.*

SYNTAX.

The general order of words in a sentence is as follows:—First the nominative, the adjective preceding the substantive; then nouns in the different cases, as required; a participle or adverb may follow; and the verb terminates the sentence.

Nouns.

When nouns of different genders occur in the same sentence, the adjective, verb, and participle, governed by them in common, must take the masculine form.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case, which in Pushto is the same as the nominative; thus, '*dū'i makr-ūna hasi kandi chih wa khalk ta'amūna war-kawina ao khpul dzān tah khalkah marjū' kawina*,' 'Those (deceivers) practice such deceptions—they give *victuals* unto the people, and they bias *the world* towards themselves.'

The particle '*da*,' which governs the genitive case, generally precedes the noun it governs.

When two nouns in the ablative case come together in a sentence, the '*a*' or '*ah*,' the sign of the case, is only used with the last.

The particles '*tah*,' '*lah*,' '*lah*,' &c., governing the dative case, are often used to denote '*for*,' '*for the sake of*,' &c.; thus, '*kih shāhbāz lahar sīna'h da'h da chanjario*,

'ankabūt larah sīna'h da'h da magas,' 'If the breast of the partridge is *for* the falcon, *for* the spider is the breast of the fly.'

In sentences where there are two objective cases, the one denoting the object and the other the person, the object of the transitive verb *must* be put in the dative case.

The dative case is sometimes used instead of the genitive to express relation or possession; thus, 'ghah tuḥfa'h chih wa'h plār mā tah rāstawuley,' &c., 'That curiosity which father had sent *for me*,' &c.

Diminutives and terms of endearment are formed by the addition of one or other of the following terminations, -k, -aey, -a'ī, -ra'ī, -kaey, -gaey, -oṭ, -oraey, -ūkaey, -gūtaey; as bāzārgaey, 'a small market,' jīnaka'ī, 'a little girl,' chargoṛaey, 'a young or little cock,' w'ṛūkaey, 'a little (boy),' &c.

Adjectives.

The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular.

Adjectives are often used alone, the substantive being understood.

When any other than the first numeral adjective is used with nouns in the masculine gender, the noun is most generally inflected, and takes '-a' or '-ah'; but occasionally it takes the plural form. When numeral adjectives are used with feminine nouns, the latter take the plural form without exception.

When the first numeral adjective is used with nouns, it is subject to the same changes for gender, number, and case as the noun it qualifies.

Pronouns.

In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns are used, the separate personal pronouns may be altogether omitted, or may be used with them. When the meaning is clear without them, they may be dropped in the 3rd person singular and plural of intransitives also.

The third personal pronoun 'haghah' is sometimes used as the remote demonstrative, and is declined in a similar manner.

The prepositions 'tar' and 'par,' meaning 'to' and 'upon' respectively, with the addition of long 'i' or short 'i' are used as pronouns, when they become 'tri' or 'tri,' 'from him, her,' &c., and 'pri' or 'pri,' 'upon him, her,' &c. The particle 'nā' or 'nah,' to which 'tey' or 'ti' is prefixed in the oblique cases, is also used for 'pri.' These substitutes for pronouns cannot be called prepositions, because they have a pronominal meaning inherent in them. They are used for both things animate and inanimate, and singular and plural, and are not subject to any change for gender; thus, 'Dā haghah, Ādam Khān daey chih Durkhāna'i tri biwaley da'h,' 'This is that same Ādam Khān from whom Durkhāna'i has been carried off.'

In speaking of one's-self with another, preference is given to the 1st person in the first instance. The Afghāns also use the *singular*, not the plural form of the pronoun, when referring to one person only.

When a third person is mentioned, the words of the speaker himself must be repeated, instead of using the 3rd person; thus, 'Chih war tah yādah sh'wah chih ḡada'h mī karey nah da'h,' 'When he recollects that "the ḡada'h has not been performed by me."'

When a second pronoun is required to refer to the same person or thing as the subject, the reflective pronoun

‘khpul’ must be used; thus, ‘Mirzā! khpul dzān pa-khpulah stā-yī,’ ‘O Mirzā! he *himself* glorifieth *himself*.’

When, however, a pronoun in the *second* member of a sentence refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used, instead of the reflective.

The reflective is joined to nouns and pronouns by way of identity, peculiarity, or emphasis; thus, ‘Khudā’e pa-khpulah dā wayalaey (daey),’ ‘God *himself* hath said,’ &c.

The pronoun ‘tsah,’ used both as an interrogative and an indefinite, is often employed as an exclamative; thus, ‘Tsah balā sakhta’h dāna’h yam na-pohejzam!’ ‘What unfortunate hard grain I am, I know not!’ It may, also, be used as a discriminative; thus, ‘Tsah hākim tsah ra’iyat tsah ghair zer,’ ‘Whether ruler or subject, whether foreign or strange.’

The adverb ‘chartah’ is used emphatically to denote dissimilarity, contrariety, and non-existence between matters and things; thus, ‘Chartah da yār shūndey! chartah gham da dil o jān!’ ‘Where (are) the lips of the beloved! where (is) the sorrow of heart and soul!’—implying that there is similarity between them.

Verbs.

Transitive verbs, in any past tense of the active voice, *must* agree with the object in gender and number; thus, ‘Bahrām khalāṣa’h haghah jina’i k’rālā’h lah kaidah,’ ‘Bahrām released that damsel from confinement.’ The agent is used in the instrumental case, and takes the inflected form when capable of inflection.

Some transitive verbs, such as ‘wayal,’ ‘to speak,’ and ‘katal,’ ‘to look at,’ ‘to observe,’ absolutely require the object to be put in the dative case, without which the sen-

tence would convey no meaning; thus, 'Ādam Khān Balo tah wuh wey chih,' &c., 'Ādam Khān said to Balo, that,' &c.

Puṣhto nouns have no particular terminations for the objective; it is distinguished by its position, which properly is after the agent and before the verb. In all other instances the object may be known by the gender and number which the verb assumes to agree with it, and by the affixed personal pronouns which point out the objective case. Example:—'Chih Aurang Bahrām khābar kah lah dey hālah, andeśhno yey sūrat tāo kaṛ: shah pareshāna,' 'When Aurang *made Bāhram acquainted* with this circumstance, care and anxiety excited *him*: he became distracted.'

Reverse the position of "Aurang," the agent, and he becomes the object.

The infinitive form of the verb is often used to denote the absolute necessity of an action; thus, 'bal ḥalāl ḥalāl garnal daey,' 'Moreover, what is legal and right, *it is necessary* to account lawful.'

The infinitive in the genitive case, is the 'noun of fitness' shown in the paradigms of conjugation.

The past tense of a verb is often used in a future sense; thus, 'bāda! kih da yār khābar di rā-waṛ, lah z'rah bah wākhley da hijrān sawi dāghūna,' 'O gentle breeze! if thou wilt bring (*lit. if thou broughtest*) news of the beloved, from the heart thou wilt remove the absence-burned scars.'

Of intransitive verbs, the 3rd person singular and plural of the past tenses is alone subject to change of termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

The present tense is in many instances used in a future signification; thus, 'da janat naksho nigār tri porey hīts shī chih śh'kārah kā yow nigār nigār lah makha,' 'the rapture and bliss of Paradise *will be* nothing in his eyes, when

the beloved displayeth one of the charms of her countenance.'

The Pušto has no regular potential mood ; and the passive form of the verb is used instead, with a slight difference in the construction. *Intransitive* verbs have no passive voice, but a passive form (that is, the different past participles with the auxiliary 'to be') is used for the potential in their case. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly.

The *transitive* form of the potential is easily distinguished from the passive voice, as both the agent and the object *must* be expressed for the former ; whilst, in the latter, the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental case in the past tense.

The present participle is constantly used as a noun ; thus, 'ālwātah' means both 'flight' and 'fleeing,' 'pre-wātah,' both 'a fall,' and 'falling,' &c.

The past participles of Pušto verbs are very often used as past conjunctive participles ; thus, 'da rukhṣat salām mī kaṛaey tri bidā shwam,' *having made* my parting salutation, I bade them farewell.'

Sometimes a meaningless sound is added to a word to produce a jingle of rhyme ; thus, 'da dunyā da sūd da-pārah bāedah nah daey chih grewān k'rey da 'izat pah chā shūk pūk,' 'for the sake of the profit of the world, it behoveth not that thou shouldest rend the collar of any-one's fair fame.'

PUSHTO MANUAL.

PART II.

EXERCISES AND DIALOGUES.

KISSEY LAH ISAPA AL-HAKĪM.

FABLES FROM ÆSOP AL-HAKĪM.*

1. Tapūs aw Kowtarey.

Yow tso kowtaro lah derah muddatah lah werey da yow-ah tapūs pah nā-ārāma'i k'shey rwad^ziterawali, magar chih tal yey bedārī kawula'h, awlah korah kh pulah lirī nah t'lālī, lah hamley da dušh-man tar-aosah-poripah amān wey. Nūr chih tapūs wu-pohedah chih hamley mī bey-fā-idah dī, war da farīb aw

1. The Kite and Pigeons.

Some pigeons had long lived in fear of a kite, but being always on the alert, and not going far from the dove-cote, they had contrived hitherto to escape the attacks of the enemy. So when the kite found that his sallies were unsuccessful, having betaken himself to craft, he brought stratagem

* These have been selected from my illustrated Pushto Edition of Æsop's Fables.

da makr pra-natalaey, hīlah-sāzī yey w'rāndi wu-newal-a'h: nūr yey wa-dū-i tah wa-wey chih, "Dā jzwandūn da tal - tar - talah andeshney tsalah khwashawa'i? Kih fakat mā khpul bādshāh k'ra'i hara'h hamla'h chih pah tāsū kedey zah bah mo da balā spar wum lah highey bah mī khūndi kawuley." Nūr kowtaro, da dah pah khbaro wisāh karaey, pah takht da shāha'i yey k'shenāwo; magar chih pah takht k'shenāst pah adā kawulo da khpul bādshāa'i haḡḡ pah khwaralo da yowey kowtarey hara'h rwadz sar shah. Pah lidalo da dey hāl yawey kawtarey chih intizār da wār khpul yey tsḡawuh, hum daghah kadr yey wu-wey, "Har-tsah chih wu-sh'wal lah-mūjz-sarah lā-ik daey."

Fā-idah.—Haghah kasān chih lah khpulah lāsah wa kom zālīm yā yowah duśhman tah pah dzān tasalluṭ war kawī, hīts ta'ajjub di nah k'ri kih haghah pah ākhir k'shey pah dū-i zulm wu k'ri.

2. Lūmbar aw Wuza'h.

Yow lūmbar pah yowah kūhī h'shey lwedalaey wuh, aw lah derah muddatah yey

to bear: so he said to them,

"Why do ye prefer this life of continual anxiety? If you would only make me your king, I would secure you from every attack that could be made upon you."

The pigeons, trusting to his professions, placed him on the throne; but when he was established thereon, he began to exercise his prerogative by devouring a pigeon a day.

Whereupon one pigeon that yet awaited his turn, said no more than, "It serves us right."

Moral.—They who voluntarily put power into the hand of a tyrant or an enemy, must not wonder if it be at last turned against themselves.

2. The Fox and Goat.

A fox had fallen into a well, and had been casting about for a long time how

lah dzānah sarah andeshna'h kawula'h chih pah tsah taur bah lah dey kūhia pah bī-ār-tah wu-wuzī. Ākhir yowa'h wuza'h wa haghah dzā'e tah wu-rā-ghla'h, ghošt yey chih aoba'h wu-ts'šhī, nūr lah lūm-bar yey pushtana'h wu-k'ra'h chih aoba'h shēy aw dērey dey kih yah. Lūmbar zā-hira'h khatra'h khpula'h pośhaley, war-tah yey wu-vey, "Ai dostey, sh'katah rā-shah; aoba'h hasey shāghal-ey dey chih nah pah aobe-jzam, aw hombrah dērey dey chih kam-wālīnah-larī." Pah dey khabara'h wuza'h pah-āsana'i-sarah dalāndi wakūhi tah artāwa'h sh'wa'h. Pah rasedalo da dey lūmbar, pah sh'karo da dostey khpul-ey madad akhistaey, pah chālāka'i sarah dangedalāey, lah kūhia da-bāndi rā-wu-khot, aw wa highey fareb-khwaraley gharībey wazey tah yey bey z'rah-swaeyah wu-vey chih, "Pah nisbat wa jzira'h stā tah kih nimey da highih di poha'h dar-laley, pa-khwā tar artāwedalo bah di kataley wuh."

3. Lewah aw Kamol.

Pah stūnī k'shey da yowah lewah yo haq ar shawaey

he should get out again. At length a goat came to the place (and) wanting to drink, asked Reynard whether the water was good, and if there was plenty of it. The fox, dissembling the real danger of his case, replied,

"Come down, my friend; the water is so good that I cannot drink enough of it, and so abundant that it cannot be exhausted." Upon this the goat, without any more ado, leaped into the well.

Upon her arrival the fox, taking advantage of his friend's horns, and nimbly having leaped, came out of the well, and coolly remarked to the poor deluded goat,

"If you had half as much brains as you have beard, you would have looked before you leaped."

3. The Wolf and Crane.

A wolf had got a bone stuck in his throat, and, in

wuh, aw pah der 'azāb girif-tār daltah haltah z'ghāst, har dzān-dār chih bah pah peśh shah pah 'ājizī bah yey du'ā da khalāsa'i lah highey sakhta'i tri ghoshtala'h, aw pah trats k'shey bah yey dā wayal chih wa haghah nek-bakht k'shawūnkī tah bah tsah shāh in'am war-k'ram. Nūr pah yowah kamol zāra'i aw wa'dey da dah aṣar karaey, bey-fikrah yey ūjda'h ghāra'h khpula'h da lewah pah khūla'h nanayastaley, haghah haḍ yey lah stūnī da dah rā-wu-yost. Nūr pah narma'i sarah yey haghah in'am wa'da'h karaey tri wu-ghosht. Pah ārwedalo da dey lewah tandaey triw ghāsh spin karaey pah zāhir khafah war tah wu-yey-wey, "Ai nā-shukrah makhlūkah! Zi'āt tar dey in'am tsah ghwārey chih sar di pah zāmo k'shey da lewah yaśh-aey, pah salāmat di rā-wu-yost!"

Fā-idah.—Haghah kasān chih ikhlās-mandī kawī faḳaṭ pah umīd da 'iwaz mundalo, nah bo-yah chih ta'ajjub wu-k'ri kih pah mu'āmalah k'shey lah kam zāto sarah, pah 'iwaz da shukrāney bey ḥaddah rish-khand mūmī.

the greatest agony, ran up and down, beseeching every animal he met to relieve him of his pain, and hinted at a very handsome reward to the successful operator. A crane, moved by his entreaties and promises, having ventured his long neck down the wolf's throat, drew out the bone from it. He then modestly asked for the promised reward. On hearing this, the wolf, grinning and showing his teeth, replied, with seeming indignation,

"Ungrateful creature! What other reward do you ask for than that having put your head into a wolf's jaws, you brought it safe out again!"

Moral.—Those persons who are charitable only in the hope of a return, must not be surprised if, in their dealings with evil men, in lieu of thanks they meet with boundless jeers.

4. Khud-pasanda'h Kā-gha'i.

Yawey kāgha'i khūd-pas-andey pah hasey shān tso da dey pah jajūri k'shey dzā'e-da'h, tso barney chih tā'ūsāno āchawuli wī wākhistali, pah khpulo barno k'shey yey lekey k'rey, aw qadim siālān khpul nā-tsizah shmeralaey, dzān yey pah derey gustākha'i sarah pah yowah sail k'shey da dey rangīno murghāno dākhl kar. Hu-gho bey drangah aḥwāl da highey bey - satah wa-raghaley daryāft karāey, haghah 'āriatey barney yey tri wu-k'shaley, aw pah ma-shūko wahalo hajūm pri karī, lah khpulah sailah yey wu-yastala'h. Highey bad-bakhtey bey naṣibey kāgha'i, ḍer āzār mundaley lah ḥaddah zī'āta afsos karēy, biārtah pah awwalnīo siālāno gaḍah sh'wala'h, aw ghoshṭ yey chih bī-ā lah dū-i sarah wu-āstejzi goyā chih hīts pri shawaey nah wuh. Magar dū-i maghrūri da dey pah yād dar-laley, lah khpuley mal-gira'i yey wu-sharala'h, aw yowey lah hugo chih lajz muddat shawaey dey pah tsah nah shmerala'h, pah ṭaur da dars

4. The vain Jackdaw.

A jackdaw, as vain and conceited as a jackdaw could well be, having picked up the feathers which some peacocks had shed, stuck them among her own, and despising her old companions, introduced herself with the greatest assurance into a flock of those beautiful birds.

They instantly detecting the character of the intruder, stripped her of her borrowed plumes, and falling upon her with their beaks, sent her about her business.

The unlucky and unfortunate jackdaw, sorely punished (and) deeply sorrowing, betook herself to her former companions, and would have flocked with them again as if nothing had happened. But they, recollecting what airs she had given herself, drummed her out of their society, while one of those whom she had but lately despised, read her this lecture: "Had you been contented with what nature made you, you

yey war tah wu-vey: "Kih tā pah haghah togah chih khudā-e paidā k'rey kanā'at karaey wāe, lah sazā da lo-e-āno tar tā aw hum lah maz-amatah da khpulo siālāno nijāt bah di mundalaey wuh."

5. Kunda'h aw Chirga'h.

Yowey kunday yowa'h chirga'h dar-lala'h chih har sahar bah yey yowa'h haga'i achawula'h. Nūr kunday lah dzānah sarahandeshna'h wu-k'ra'h, "Kih zah da khpul-ey chirgey dānah war dochanda'h k'ram, dwah dzalah bah di rwadzi haga'i wā-chawī." Nūr tadbir khpul yey wu-āzmayah, aw chirga'h hasey tsorba'h sh'wa'h, chih bi-l-kull lah haga'i achawulo wa-wata'h.

Fā-idah.—Har-chih khalk atkalawī tal pah haghah shān pah wukū' nah rā-dzi.

6. Ghar pah hālat da Langālwah.

Pah tero shawio rwadzo, pah yowah gh'rah k'shey der zorawar ghurumbey arwed-ah shah. Wayalaey shah

would have escaped the chastisement of your betters and also the contempt of your equals."

5. The Widow and the Hen.

A widow kept a hen that laid an egg every morning.

So the widow thought to herself, "If I double my hen's allowance of barley, she will lay twice a-day."

So she tried her plan, and the hen became so fat and sleek, that she left off laying at all.

Moral. — What people imagine does not always happen. Figures are not always facts.

6. The Mountain in Labour.

In days of yore, a mighty grumbling was heard in a certain mountain. It was said to be in labour, and

chih ghar pah langālwah k'shey daey, nūr tolaey tolaey khalk lah liro najzdo, da-pārah da lidalo chih tsah bah wu - zejzawī jam'ah sh'wal. Pas lah derah inti-zārah tskawulo aw lah der shāh shāh atkal kawulo da nandārtsiāno, nā-tsāpah da bāndi yow majzak rā-wu-wot!

Fā-idah.—Dā kiṣṣa'h pah shān k'shey da hūgho kasāno da'h chih lo-e-ey lo-e-ey wa'-dey yey pah nā-tsīzah 'aml tar sarah rasejzī.

7. Chirg aw Marghal-ara'h.

Yow chirg pah ghūjal k'shey da yowah bazgar pah umid da dāney mundalo da-pārah da shādzey khpuley khazala'h pah psho lawastaley palatāla'h, kazā-kār nazar yey pah yowah gauhar wu-n'shat chih ittifākan haltah lwe-dalaey wuh. Nūr yey wu-wey, "Ho! tah kho yow shāh tsiz yey pah nazar da hūgho chih tā 'aziz shmerī, magar wa-mā-tah yowa'h dāna'h da aor-būshī bihtara'h da'h tar tamāmo marghalaro chih pah dunyā k'shey di."

multitudes flocked together from far and near, to see what it would produce.

After long expectation and many wise conjectures from the bystanders, suddenly out popped a mouse!

Moral.—This story applies to those whose magnificent promises end in paltry performance.

7. The Cock and the Pearl.

A cock scratching up the straw in a farm-yard in search of food for his hens, chanced to hit upon a jewel that by some chance had fallen there. "Ho!" said he; "you are a very fine thing, no doubt, to those who prize you, but to me one barley-corn is better than all the pearls in the world."

Fā-īdah.—Hag^hah chirg
 ḍer hošhyār chirg wuh, mag-
 ar ḍer kam-'akl kasān dī
 chih zalil garnī hag^hah tsiz
 chih ḍer girān bahā wī faḡaṭ
 lah dey sababah chih wāḡif-
 iyat nah pah lārī.

Moral.—The cock was a
 sensible cock, but there are
 many silly people who
 despise what is precious only
 because they cannot under-
 stand it.

8. Ser-laey aw Lewah.

Yow ser-laey pah bām da
 yowey l'warey khūney dare-
 dalaey, yow lewah yey
 k'shatah pah lārī t'lūnaey
 wu-lidah aw pah peghor
 war-kawulo wa-dah-tah sar
 shah. Lewah faḡaṭ da-
 pārah da dzawāb war kawulo
 wa-dah-tah daredalaey, wu-
 yey-vey, "Ai nā-mardah!
 dā tah nah yey chih wa-mā-
 tah kandzal kawey, balkih
 daghah dzā'e daey chih tah
 pri walār yey."

8. The Kid and Wolf.

A kid being mounted on
 the roof of a lofty house,
 saw a wolf passing below,
 and began to revile him.

The wolf, having merely
 stopped to reply, said,
 "Coward! it is not you who
 revile me, but the place on
 which you are standing."

9. Kabla'ī aw Mor yey.

Yowey kabla'ī yowah
 rwadz wa-mor-tah wu-vey,
 "Ai adey, tar spaey kho tah
 lo-ea'h yey, aw tar gaṡanda'ī
 aw tar ūjzd sāhey yey, aw
 da-pārah da sātalo da khpul
 dzān sh'kar hum larey; nūr
 tsah sabab daey chih lah
 sh'kārio spio hombrah we-
 rejzey?" Mor yey masedal-

9. The Fawn and her Mother.

A fawn said to her mother
 one day, "Mother, you are
 bigger than a dog, and
 swifter and better winded,
 and you have horns to de-
 fend yourself; how is it, then,
 that you are so afraid of the
 hounds?" Her mother,
 smiling, said, "All this, my
 child, I know full well; but

ey wu-yey-wey, "Ai farzand-ah, pah dā tolah, zah shæh pohejzam; magar har-kalah chih ghapā da spī ārwan, pshey mī, lās-pah-lāsa, pah har-kadr tso tuwānejzi jzir mī biā-yi."

Fā-idah.—Pah hīts dalil bah bey z'rah pah ghairat rā-nah-wali.

10. Lūmbar aw M'zaraey.

Yow lūmbar chih hīts-kalah yey m'zaraey līdalaey nah wuh, chih awwal wār lah ittifākah lah-dah-sarah pesh shah, hombra'h werah pri wu-raghla'h chih najzdey wuh lah werey mar shī. Dweam dzalah chih war-sarah mulākī shah, lā dzini pah werah wuh, magar pah yowah shān yey khpula'h werah puṭa'h k'ra'h. Dreyam wār chih yey wu-li-dah hasey bey-bākah shāh, chih, pah w'rāndi yey wu-raghlaey, bara'h gara'h yey war-sarah wu-k'ra'h.

Fā-idah.—Lah derey nāstey walārey spuk-wālaey paidā kejzi.

11. Zor sh'kāri Spaey.

Yow sh'kāri spaey, chih pah khpul 'umr k'shey pah khpul kār der maranaey

no sooner do I hear a dog's bark, than forthwith my heels take me off as fast as they can carry me."

Moral.—There is no arguing a coward into courage.

10. The Fox and Lion.

A fox who had never seen a lion, when by chance he met him for the first time, was so terrified that he almost died of fright. When he met him the second time he was still afraid, but managed to disguise his fear. When he saw him the third time he was so much emboldened, that, having gone up to him, he asked him how he did.

Moral.—Too much familiarity breeds contempt.

11. The old Hound.

A hound who had been an excellent one in his time, and had done good service to his

wuh, aw pah maidān da
 śh'kār yey da - pārah da
 tsaśtan khpul śhæh khid-
 mat pah dzā'e rā-wuraey
 wuh, ākhir lah deraḥ 'umrah
 aw lah wāfiro miḥnato zoḥ
 shawaey lah kārah wu-wot.
 Yowah rwadz, pah waḳt da
 śh'kār da sodaro, yow sodar
 yey tar ghwajz wu-niwah,
 magar ghāshūnah yey pah
 jzāmo k'shey da haghah lah
 ao-ūrio wu-khatal, aw pri
 lāzim sh'wah chih niwah
khpul prejdi, nūr sodar tri
khalāṣ shawaey lār. Śh'kāri
 pah daey pri rā-ghalaey, dər
 yey malāmat kar. Lekin
haghah za'if spī dzawāb war
 kar, "Kadim nokar khpul
 mu'af k'rah! Kūwat dzamā
 wuh nah irāda'h mī chih
 kotāhī yey wu-k'rah. Nūr
 pah 'iwaz k'shey da peghor
 rā-kawul wa-mā-tah da-
 pārah da haghah chih aos
 yam, dar yād k'rah haghah
 chih pa-khwā wum."

12. Ās aw Sā-is.

Yow sā-is wuh chih dāna'h
 da ās bah yey ghlā karey
 pro-la'h, sarah lah dey chih
 tola'h rwadz bah lah saḥārah
 tar n'mā-śhāmah pah ghasho
 aw timār da dah mashghul

master in the field, at length
 became worn out with the
 weight of years and trouble.

One day, when hunting the
 wild boar, he seized one by
 the ear, but his teeth gave
 way from the gums, and he
 was forced to let go his
 hold, so the boar escaped.
 Upon this the huntsman,
 coming up, severely rated
 him. But the feeble dog
 replied, "Spare your old
 servant! It was the power,
 not the will, that failed me.
 Remember rather what I
 was, than abuse me for what
 I now am."

12. The Horse and the Groom.

A groom there was who
 used to steal and sell a
 horse's corn, yet was very
 busy in grooming and whisp-
 ing him all the day long.
 The horse said to him, "If

wuh. Ās war-tah wu wey,
 “Kih pah rishti-ā ghwārey
 chih zahshæh sh'kārāh sham,
 wa-mā-tah lah ghasho aw
 timārah lajz rā-krah, aw
 ziāt lah dāney.”

you really wish me to look
 well, give me less of your
 currying, and more of your
 corn.”

13. Dwey Dzola'i.

Har saraey dwey dzola'i
 yowa'h par shā bēla'h pah
ghejz k'shey akhli, aw dwa-
 ra'h dakey lah 'aibūnah dī.
 Magar haghah chih pah
ghejz k'shey da'h, daka'h lah
 'aibūno da humsāyagāno
 da'h, aw haghah chih tar
 shā da'h, daka'h lah 'aibūno
khpula'h da'h. Nūr hum
 daghah sabab daey chih
khalk lah khpulah 'aibūno
 kārna'h aw rānda'h dī,
 magar da humsāyagāno yey
 hits kalah lah nazarah da-
 bāndi na-dzī.

13. The Two Wallets.

Every man carries two
 wallets, one before and one
 behind, and both are full of
 faults. But the one before
 is full of his neighbour's
 faults, and the one behind
 of his own faults. Thus it
 happens that men are deaf
 and blind to their own
 faults, but never lose sight
 of their neighbour's.

14. Spaey aw 'Aks.

Yowah spi tūkra'h
ghwasha'h lah dūkāno da
 kaṣṣāb ghlā k'ra'h, aw wa-
 taraf-tah da kor t'lalaey, pah
 yowah sind porī wot chih
 'aks khpul yey k'shatah pah
 aobo k'shey wu-lidah.
Khiyāl yey wu-kaṣ chih bæl
 spaey daey, tūkra'h da

14. The Dog and the Shadow.

A dog stole a piece of meat
 out of a butcher's shop, and
 on his way home was cross-
 ing a river, when he saw his
 own shadow reflected in the
 stream below. He thought
 that it was another dog
 taking a piece of meat in
 his mouth, so he resolved

ghwasho pah khūlah nīwal-
ey, nūr yey lah dzānah
sarah muḡarrar k'rah chih
tsashtan da highih bah hum
sham; magar pah khūlo
āchawulo wa haghah ghan-
mat shmeralaey tah, haghah
ghwasha'h chih dar-lodaey
yey lah khūley pre-wata'h,
aw pah dā shān yey ṭola'h
zā-i' k'ra'h.

Fā-idah. — Lās āchawul
wa-'aks-tah aw zā-i' kawul
da aṣal dā dah akṣar bakh-
ra'h da haghō kasāno chih
yow khās tabaruk pah khaṭ-
rah k'shey āchawī da-pārah
da khīali neka'i mundal.

15. Lewah aw W'ra'i.

Haghah waḡt chih yowah
lewah pah sar da yowey
chīney aoba'h ts'shaley yow-
a'h w'ra'i awārah shawaey
yey wu-lida'h chih pah tsako
liri pah pā'e da chīney yey
pahaoba'h k'shey parnānkey
wahaley. Nūr lah dzānah
sarah yey nīwal da dey muḡ-
arrar kaṣ, aw pah fikr shah
chih tsah bahāna'h da-pārah
da dey zulm joṛah k'ram.
Nūr, pah w'ra'i war-z'ghā-
talaey wu-yey-vey, "Ai
sharira'i! dā tsah bey-ḡayā-

within himself that he would
become the master of that
also; but in snapping at the
supposed treasure, the bit he
was carrying dropped from
his mouth, and in this way
he lost all.

Moral. — Grasp at the
shadow and lose the sub-
stance—this is the common
fate of those who hazard a
real blessing for some
visionary good.

15. The Wolf and the Lamb.

As a wolf was lapping
at the head of a running
brook, he spied a stray lamb
paddling at some distance
down the stream.

He made up his mind to
seize her, and bethought
himself how he might jus-
tify his violence.

"Villain!" said he, run-
ning up to her, "how dare
you muddle the water that I

galwī da'h chih haghah aoba'h chih zah yey ts'šham tah yey khærawe"? W'ra'i, pah 'ājizī sarah, war-tah wu-vey, "Rištī'ā wayam nah-winam chih pah tsah shān zah aoba'h khærawuley sham waley chih dz'mā lah ṭarafah stā pah khwā aoba'h nah bahejzī balkih stā lah loria dz'mā pah palo rā-dzī." Lewah dzawāb war-kaṛ, "Dā kih wī kih nah wī, magaryow kāl shawaey daey chih tā mā larah der sh'kandzal karaey wuh." W'ra'i rejz-dedūney war tah yey wu-vey, "Ai sardārah! yow kāl pa-khwā tar daey zah lā nah-wum zū kaṛey." Lewah wu-vey, "Shāh daey, kih tah nah wey, stā plār kho wuh, aw dā yow tsiz daey, lekin bey-fā-idah daey dalīl rā-w'ral stā chih zah di shū-ma'h nah k'ram;" nūr bey lah wayalo da bæley khābarey pah highey 'ājizey lā-chārey w'ra'i war wu-ghurzedah sarah yey tsirey k'ra'h.

Fā-idah.—Zālim hīts kal-ah muṭtāj da bahāney nah daey; aw haghah kasān lajz umīd larī da-pārah da rad-awalo da zulm da zālimāno chih faḡat wasla'h da bey-gunāha'i aw da 'aḡl larī.

am drinking?" "Indeed," said the lamb, humbly, "I do not see how I can disturb the water, since it runs from you to me, not from me to you."

"Be that as it may," replied the wolf, "it was but a year ago that you called me many ill names."

"Oh, Sir!" said the lamb, trembling, "a year ago I was not born."

"Well," replied the wolf, "if it was not you, it was your father, and that is all the same; but it is of no use trying to argue me out of my supper;"—and without another word he fell upon the poor helpless lamb and tore her to pieces.

Moral.—A tyrant never wants a plea; and they have little chance of resisting the injustice of the powerful whose only weapons are innocence and reason.

16. Yajz aw Lūmbar.

Yowah yajz lāfey shāfey pah bāb k'shey da der muḥabbat lah insān sarah bah wahaley, wayal bah yey chih har-kalah daey mar wi zah hīts-kalah daey nah tsandam aw nah yey tsiram. Lūmbar masedalaey, war tah yey wu-wey, "Kih tā daey jzwandaey hīts-kalah nah khwaralaey mā bah stā khabara'h bihtara'h shmeral-a'h."

Fā-idah.—Bihtar daey sā-tanah da sarī lah margah tar dā chih pas lah margah yey* 'ilāj kawī.

17. Machān aw Mangaey.

Yow mangaey da 'asalo pah dukān k'shey da bakāl naskor karaey shawaey, machān da-pārah da tsatālo, yey ṭola'ī ṭola'ī pri jama' shwal, aw hum yey ḥarkat lah ha-ghah dzā'eah tso yow tsats-kaey lā bākī wuh, kabul nah kar. Ākhir pshey yey hasey pah k'shey wu-n'shat-ey, chih tuwān da ālwatalo war pāto nah shah, aw pah

16. The Bear and the Fox.

A bear used to boast of his excessive love for man, saying that he never worried or mauled him when dead.

The fox, smiling, observed, "I should have thought more of your profession if you never ate him alive."

Moral.—It is better to save a man from death than when dead to salve him.

17. The Flies and the Honey-pot.

A pot of honey in the shop of a grocer having been upset, the flies, for the purpose of licking it up, gathered round it in swarms, nor would they move from the spot while one drop remained.

At length their feet became so clogged that they could not fly away, and, stifled in the luscious sweets,

* This is the form of pronoun referred to in Grammar, page 21, as pointing out the object or possessive case.

haghah shirīnī k'shey khafah shawī, pah l'warawāz yey wu-wa-yal, "Tsah bad-bakhtah makhluḵ yū, chih da-pārah da yowah sā'at khwaśha'i, mū abadi 'umir bā'elah!"

18. Spaey, aw Chirg, aw Lūmbar.

Yowah spī aw yowah chirg 'ahd da dosta'i wu-tārah sarah malgarī shawī pah safar lāral. Shpa'h yey wa yowa'h dzangal tah wu-rasa-walah; nūr chirg portah wa-yowey waney tah ālwataey, pah shākhūno k'shey yey dza'e wu-niwah, aw spaey k'shatah tar highey waney lāndi nim-khwābī pre-wot. Chih shpa'h tera'h sh'wa'h, aw rwadz rā-wa-khatala'h aw sapedey-dāgh sh'wey, chirg muwāfiḵ da dastūr khpul pah terah āwāz sarah bāng shurū' kar. Yowah lūmbar dā āwāz ārwedalaey, khīyāl yey wu-tārah chih daey bah nihāraey khpul k'ram, nūr rā-ghī lāndi tar highey waney wudredah, aw hasey yey chirg tah wu-wey, "Tah ḍer shāh chirgūraey yey, aw khalko larah hum ḍer fā-idah mand yey. K'shatah rā-shah chih mūjz da saḥār n'mūndz sarah wu k'rū aw pah khwaśhi sar shū."

they exclaimed with a loud voice,

"What miserable creatures are we, who for the sake of an hour's pleasure have thrown away our lives!"

18. The Dog, the Cock, and the Fox.

A dog and a cock having struck up an acquaintance went out on their travels together. Night found them in a forest; so the cock, flying up on a tree, perched among the branches, and the dog dozed below at the foot.

As the night passed away and the day dawned, the cock, according to his custom, set up a shrill crowing. A fox hearing him, (and) thinking to make a meal of him, came and stood under the tree, and thus addressed him: "Thou art a good little cock, and most useful to thy fellow creatures. Come down, then, that we may sing our matins and rejoice together."

Chirg dzawāb war kar, "War shah, ai dz'mā shæh dostah, wa-tal-tah da waney, aw mū-azzin rā-wu-bolah chih azān wu-wā-yī.' Magar pah waḡt da t'lalo da lūmbar pah nijd da highey waney chih haghah rā-wu-boli, spaey, pah yowah ghota'h par ghurzedalaey, lūmbar yey niwal-ae, maḡ yey kar.

Fā-īdah.—Haghah kasān chih dām da bæl pah lār k'she-jz'di akṣir bandi pah khpulah dāna'h shi.

19. Zārā'h shadza'h aw khhum da Sharābo.

Yowey zārey shadzey yow khālī khhum da sharābo pah z'maka'h prot wu-lidah. Kih tsah hum yow tsātskaey lah hugho la'lo muzābo chih pa-khwā tri ḡak shawaey wuh pah k'shey pāto shawaey nah wuh, magar marghūb bū-e yey lā wa-rah-guzro-tah war-kāwuh. Buḡa'ī, paza'h khpula'h har-ḡadr chih tu-wānedala'h war najzdey k'ra'h, aw pah ṡol nafas yey sūrnāwuh, pah nārey sarah yey wu-vey, "Ai shīrinah tsizah! yow waḡt kho bah tsab mazah-dār wuh har-tsah chih pah tā k'shey wuh, har-kalah chih khaṡbel yey hum hasey ḡer dil-kushā daey!"

The cock replied, "Go, my good friend, to the foot of the tree, and call the mū-azzin to sound the call."

But as the fox went to the tree to call him, the dog, with one spring, leaped out, seized the fox, and made an end of him.

Moral.—They who lay traps for others are often caught by their own bait.

19. The old Woman and the Wine-jar.

An old woman saw an empty wine-jar lying on the ground.

Though not a drop of the liquid ruby with which it had previously been filled remained, nevertheless a grateful fragrance it still yielded to the passer by.

The old woman, applying her nose as close as she could to it, and sniffing with all her might, exclaimed, "Sweet creature! how charming indeed must your contents once have been, when even the very dregs are so delicious!"

20. Khachara'h.

Yowa'h khachara'h chih lah sababah da zī'āt-wālī da rozinah dāney tsorba'h aw masta'h shawey wa'h yowa'h wradz daltah haltah khar-chiley wahaley, ākhir laka'i khpuley portah karey, pah nārey sarah yey wu-vey, "Mor dz'mā shartey āspa'h wa'h, aw pah har ṭaur lakah chih dā shæ'h wa'h zah hum hasey shæ'h yam." Magar chih lah khar-tizo wahalo aw z'ghāstalo jzir starey sh'wa'h, nā-tsāpah wa-dey-tah pah yād sh'wa'h chih plār mī faṭaṭ khar wuh.

Fā-idah.—Har-yow ḥakī-kaṭ dwah ṭarafah larī; nūr pa-khwā tar mukhtārawalo da kom yowah lah dū-i nah, shæh daey naṣar kawul wa-dwāro-tah.

21. Halak Shpūn aw Lewah.

Yowah halak shpūn, chih rama'h khpula'h yey najzdey wa yowah kalī tah powula'h dzinī waḳto yey pah ṭaur da bāza'i nāra'h kawala'h, "Lewah rā-ghī! Lewah rā-ghī!" Dwah drey wārah yey dā cham pah kār wu-

20. The Mule.

A mule that had grown fat and wanton on too great an allowance of corn, one day, jumping and kicking about, at length, cocking up her tail, exclaimed, "My dam was a racer, and I am quite as good as ever she was."

But being soon knocked up by her galloping and frisking, she remembered all at once that her sire was but an ass.

Moral.—Every truth has two sides; hence it is well to look at both before we commit ourselves to either.

21. The Shepherd-boy and the Wolf.

A shepherd-boy, who tended his flock not far from a village, used to amuse himself at times in crying out, "Wolf! Wolf!"

Twice or thrice his trick succeeded.

raghi. Tamām kalaey bah pah hapa'h da dey z'ghāstal-
aey wu-raghlal; magar tol
'iwaz chih dū-i pah badalah
k'shey da miḥnat khpul
mund rish-khand wuh.
Ākhiru-l-Amar, yowa'h wradz
lewah pah rishti-ā pah ghelo
gaḍ shah. Halak lah z'rah
nārey wu-k'rey; magar hum-
sāyahgānyey, hasey pohedali
chih tasha'h qadima'h bāzi
khpula'h kawī, pah nāro da
dah yey hits ghwajz wa-na-
yost, aw lewah rama'h dzab-
lah tsirey k'rala'h. Nūr hal-
ak z'dah k'rah, magar chih
kār lah lāsah wu-wot, chih
pah darogh-jzano i'tibār nah
kejzī kih tṣah hum rishti-ā
wā-yī.

22. Kārgḥah aw Man-
gaey.

Yow kārgḥah chih lah
tandey najzdey wa marg tah
wuh, pah ḍera'h khwaṣha'i
wa yowah mangi tah chih lah
liri yey pah nazar k'she-wat
wāl-wat. Magar chih najzdey
wu-raghi, wu-yey-lidah
chih aoba'h hombra'h k'shat-
a'h dey, chih kih har-tso war
wu-dzaredah aw war wu-
ghazedah, war wa-nah-rasīd-
ah. Nūr yey wu-ghošt
chih mangaey māt k'ri; bī-ā
yey wu-ghošt chih naskor

The whole village came
running out to his assist-
ance; but all the return
they got was to be laughed
at for their pains.

At last, one day, the wolf
got into the flock indeed.

The boy cried in earnest;
but his neighbours, sup-
posing him to be at his old
sport, paid no heed to his
cries, and the wolf devoured
the sheep.

So the boy learned, when
it was too late, that liars are
not to be believed even when
they tell the truth.

22. The Crow and the
Pitcher.

A crow that was ready to
die with thirst, flew with joy
to a pitcher which he saw at
a distance.

But when he came up to
it, he found the water (is)
so low, that with all his
stooping and straining, he
was unable to reach it.

Thereupon he wanted to
break the pitcher; then
again he wanted to upset it;

yey k'ri; magar kuwat yey da-pārah da yowah lah dagho dwuo karo bas nah wuh.

Ākhir, dzini gatey najzdey lidalali, yowa'h yowa'h, yey ākhistey derey yey pah mangi k'shey wachawuley, aw lah kawulo da dey karah aoba'h yey tah khuley pori da mangi portah ra wu-rasawuley, aw tanda'h k'khpul-a'h yey pah mata'h k'ra'h.

Fā-idah.—Hunr aw ta'm-mul pah kar rādzi haltah chih zor kotāh wī, lakah chih matal di—"Ihtiyāj mor da ijād di."

23. Rūnd aw Kungaraey.

Yowah rāndah sarī 'adat dar-lah, chih har-kalah bah kom dzāndār pah lās war kar shah, showū bah yey chih kom jins daey. Yow waqt yow kungaraey da lewah yey war-larah war wor. Dah lās sar tar pāyah pri wu-ts'kāwuh, aw chih pah shakk k'shey wuh, wu-yey-vey, "Zah nah pohejzam chih plār stā spaey kih lewah wuh, magar hombrah pohejzam, chih zah tā pah rama'h k'shey da gædo nah sham pre-showulaey."

but his strength was not sufficient to do either.

At last, seeing some small pebbles near at hand, he dropped a great number of them one by one into the pitcher, and, by doing this, raised the water to the brim of the pitcher, and by that means quenched his thirst.

Moral.—Skill and patience will succeed where force fails, as the proverb runs—"Necessity is the mother of Invention."

23. The Blind Man and the Whelp.

A blind man was wont, on any animal being put into his hands, to say what it was.

Once they brought to him a wolf's whelp.

He felt it all over from head to foot, and, as he was in doubt, said, "I know not whether thy father was a dog or a wolf, but this much I know, that I would not trust thee among a flock of sheep."

Fā-idah.—Bad khoeūnah pah halak-wālaey sh'karah shī.

Moral.—Evil dispositions are early shown.

24. Sharmaśhān aw Gæḍ-ey.

Yow waḵt lah waḵto, sharmaśhāno paighām pah lās da āstādī wa gæḍo tah war-stāwuh, pah dey khwāh-ish chih pah gāndo k'shey di ṣul-ḥa'h pah mi-yandz dz'mūjz aw stāsū wī. Wu-yey-wayal, "Tsalarah mudām dā halā-hal jang sarah wu-k'rū? Dā sharīr spī sabab da ṭolo fasādo dī; dū-i tal-tar-talah pah mūjz ājzi-yī, aw ṭongra-yī. Dū-i rukḥsat k'raa'i, aw pas lah haghah pah abadi dostī aw ṣul-ḥa'h dz'mūjz aw stāsū k'shey bah hīts ḥarkat bākī pāto nah shī." Ahmaḳo gæḍo dā khābarey wu-n'gh-wajzaley, spī rukḥsat sh'wal, aw rama'h, lah bihtarīno sātandoio beyal shawey, pah āsāna'i sarah ghanimat da khā-ino duśhmanāno khpulo sh'wal.

25. M'zara'i.

Pah mi-yandz da ṭolo ḥai-wāno ḍer baḥṣ shawaey wuh, chih kom-yow tar nūro bah pah ḍer-wālaey da aulād

24. The Wolves and the Sheep.

Once upon a time, the wolves sent an embassy to the sheep, desiring that there might be peace among them for the time to come.

"Why," said they, "should we be for ever waging this deadly strife? Those wicked dogs are the cause of all; they are incessantly barking at us, and provoking us. Send them away, and there will be no longer any obstacle to our eternal friendship and peace."

The silly sheep listened, the dogs were dismissed, and the flock, thus deprived of their best protectors, became an easy prey to their treacherous enemy.

25. The Lioness.

There had been a great stir among all the beasts, which could boast of the largest family.

lāfey wu-wahī. Nūr dū-i pah w'randi da m'zara'i wu-raghlal, aw pushtana'h yey tri wu-k'ra'h, "Tah kho pah yowah wār lang-tūn tso rā-w'rey." Dey pah triw tand-aey war tah wu-vey, "Yow, magar haghah yow m'zaraey daey."

Fā-idah.—Khāṣṣiyat tar miqdār teraey kawī.

So they came before the lioness, and inquired of her, "(And) how many do you have at a birth?"

She said, grimly, "One; but that one is a lion."

Moral.—Quality comes before quantity.

26. Lewah aw Gæda'h.

Yow lewah chih spī khwar-alaeey wuh, aw pah der bad hāl wu-garzedah, lakah chih tuwān da harkat kawulo yey nah darlah, yowa'h gæda'h chih haltah teredala'h war wu-yey-ghoshtala'h, aw iltimās yey tri wu-kar chih tsah aoba'h lah chiney chih haltah najzdey wa'h war larah rā-w'ri, aw wayal yey, "Kih tah dz'mā da-pārah ts'shāk rā-w'rey, khwarāk bah zah pa-khpulah paidā k'ram." Gædey wu-vey, "Ho, zah pah dey bāb k'shey shakk nah-laram; tsalarah chih, kih zah hombrah najzdey da-pārah da dar-kawulo da aobo dar sham, tah bah jzir mā kima'h k'ri."

26. The Wolf and the Sheep.

A wolf that had been bitten by a dog, and was in a very sad case, in such wise that he was unable to move, called to a sheep that was passing by, and begged her to fetch him some water from the neighbouring stream, and said he, "If you will bring me drink, I will find meat myself."

The sheep replied, "I make no doubt of it; for, if I come near enough to give you the drink, you will soon make mince-meat of me."

27. M'zaraey aw nūr
darindagān śh'kār kawūnki.

M'zari aw nūro darinda-
gāno da-pārah da t'lalo pah
śh'kār sarah 'ahd wu-kaṛ.
Har-kalah chih yow ṭsoṛb
gā-waz yey wu-nīwah m'zari
ḳhpul dzān pah taur da
amin w'rāndi kaṛ aw haghah
śh'kār yey drey bakhrey kaṛi,
hasey 'aml yey wu-kaṛ:
wu - yey - wey, "Awwala'h
bakhrey bah pah sabab da
maṣab da bādshāha'i wāḳh-
lam dzakah chih bādshāh
yam; dweama'h bakhra'h
bah ḥiṣṣa'h ḳhpula'h wāḳh-
lam tsalarah-chih pa-ḳhpul-
ah pah śh'kār k'shey mal-
gar wum; aw pah bāb k'shey
da dreyamey bakhrey—har-
tsok chih hasey jur'at lalal
wā-di-ḳhli."

28. Spaey aw Tsashtan
yey.

Yow saraey pah safar tah,
haghah waḳt, spaey ḳhpul
pah warah walār lidalaey,
pah nārey yey war-tah wu-
wey, "Tsalarah wiṭ ḳhūlaey
walār gorey? Da-pārah da
t'lalo lah mā sarah taiyāri
wu-k'rah." Spī, laka'i śhor-
awaley, wu-yey-wey, "Ai

27. The Lion and other
Beasts hunting.

The lion and other beasts
formed an alliance to go out
a-hunting.

When they had taken a
fat stag, the lion proposed
himself as commissioner, and
having divided the game into
three portions, thus pro-
ceeded: said he, "The first
portion I shall take officially
as king, for king I am; the
second I shall take for my
own personal share in the
chase; and as for the third
part, let him take it who
dares."

28. The Dog and his
Master.

A certain man was setting
out on a journey, when, see-
ing his dog standing at the
door, he cried out to him,
"What are you gaping
about? Get ready to come
with me."

The dog, wagging his tail,
said, "I am all right,

sāhibah zah musta'idd yam;
tā larah taiyārī kaṛey bo-
yah."

Pah Pušto hum matal
dī. "Wa laram tah yey
wu-wey, 'Kūch daey.' Wey
yey, 'Dz'mā yowa'h laka'i
da'h.'"

master; it is you who have
to pack up."

There is a Proverb in
Pušto likewise. "They
said to the scorpion, 'Tis
time to march.' He replied,
'I have only my tail.'"

29. Bad-kho-e Spaey.

Yow spaey hasey wahshī
aw bad-kho-e wuh, chih
tsaštan larah yey lāzim
wuh chih yow drūd koland
yey pah ghāra'h pori wu-tarī,
chih lah khwaralo aw dah-
ralo da ham-sāyahgāno
khpulo man'a'h shī. Spaey,
lah dey nūghī maghrūr sha-
waey, pah bāzār k'shey yey
dzān zāhir kaṛ, koland
khpul shorawulaey chih nūro
war-tah wu-gorī. Magar yo-
wah hošhyār dost yey qarār-
karār pah pas-pasey war-tah
wu-wey, "Har qadr kam
shuhtrat chih pah dey bāb
k'shey kawey bihtar daey;
dā nishāna'h da im-tiyāz stā
jazā da nek 'aml nah da'h,
magar nūghī da bad-nāma'i
da'h!"

Fā-idah.—Sari der waqt-
ūnah shuhtrat pah ghalat
nāmūs shmerī, aw pah 'iwaz
k'shey da dey chih shuhtrat

29. The Mischievous Dog.

There was a dog so wild
and mischievous, that his
master was obliged to fasten
a heavy clog about his neck,
to prevent him biting and
worrying his neighbours.

The dog, priding himself
on this badge, paraded him-
self in the market-place,
shaking his clog to attract
the attention of others.

But a sly friend of his
whispered to him, and said,
"The less noise you make
in this matter the better;
your mark of distinction is
no reward of merit, but a
badge of disgrace."

Moral.—Men often mis-
take notoriety for fame, and
would rather be remarked
for their vices or their follies

nah mūmī nūm watal pah
'aib aw ḥimākat khpul
khwaṣhawī.

Pah Puṣhto wā-yī,—“Yow
saraey wuh, nūm yey nah
wot. Pah masjid k'shey
yey gandagī wu-k'ṛala'h,
nūm yey wu-wot.”

than not be noticed at
all.

They say in Puṣhto—
“There was a man; (but)
he was not noted. He com-
mitted a nuisance in the mas-
jid, and his name got up.”

30. Saraey spī dahṛalaey.

Yow saraey chih spī dah-
ṛalaey wuh, daltah haltah
gærzedah, puṣhtana'h yey
kawula'h chih 'ilāj dz'mā
tsok kawulaey shī. Yow
saraey chih war-sarah peśh
shah war tah yey wu-vey,
“Ai ṣāḥibah, kih ghwārey
joṛ shey, yowa'h tūkṛa'h
ḍoda'i pah wino da haghah
zakhm khushta'h k'ṛah, aw
wa-haghah spī tah chih tah
yey dahṛalaey yey wācha-
wah.” Haghah saṛī, mase-
dalaey, wu-yey-vey, “Kih
zah pah muāfiḳ da maṣlaḥat
stā 'aml wu-k'ṛam, lah ṭolo
spīo da ṣhahr bah dahṛalaey
sham.”

Fā'idah. — Haghah tsok
chih dzān taiyār da-pārah
da perodalo da duṣhmanāno
khpulo zāhirawī muḥtāj bah
da ḍer-wālī da dū-i nah shī.

30. The Man bitten by a Dog.

A man who had been
bitten by a dog was going
about asking if any one
could cure him.

One that met him said,
“Sir, if you would be cured,
take a bit of bread and dip
it in the blood of the wound,
and give it to the dog that
bit you.”

The man, smiling, said,
“If I were to follow your
advice, I should be bitten
by all the dogs in the city.”

Moral.—He who pro-
claims himself ready to buy
up his enemies will never
want a supply of them.”

31. Spaey pah Ākhor
k'shey.

Yowah spī bechāwrna'h
khpula'h pah yowah ākhor
k'shey jora'h k'ra'h, aw
haghah dzā'e tsamlāstalaey,
pah ghapal aw tam wahal
yey āsān lah tsarah mana'
kawul. Yowah lah hugho
wu-wey, "Wu-gora'i, tsah
bad kho-e spaey daey, chih
pah-khpulah dāna'h nah-shī
khwaraley, aw nah bael
chih khwarali yey shī war
prejz-dī chih wu-yey khūri."

32. Ghumāsha'h aw Ghwa-
yaey.

Yowa'h ghumāsha'h chih
chāperah pah sar da yowah
ghwāyah burnedala'h, ākhir
pah yowah sh'kar yey k'she-
nāstaley, lah dah yey da
taṣḍi' war-kawulo mu'āfi
wu-ghošhta'h, aw wu-yey-
wey, "Kih dründ-wāli dzmā
wa-tā-tah tsah taklif dar-
kawī mihrbānī karaey rā-tah
wu-wayah aw zah bah pah
yowah dam k'shey lāra'h
sham." Ghwāyah war-tah
wu-wey, "Pah dey bāb
khpul māghzah mah khūrah,
tsalarah chih wa-mā-tah yow
tsiz daey kih pāto shey kih
lāra'h shey; aw, kih rishti-ā
wu-wayam, zah nah wu-pohe-
dam chih tah haltah wey."

31. The Dog in the Man-
ger.

A dog had made his bed
in a manger, and there
lying, by snarling and
growling, kept the horses
from their provender.

One of them said, "See
what a miserable cur it is!
who neither can eat corn
himself, nor will allow those
to eat it who can."

32. The Gnat and the
Bull.

A gnat that had been buz-
zing about the head of a
bull, at length settling her-
self down upon one of his
horns, begged his pardon
for incommoding him, and
said, "If my weight at all
inconveniences you, pray say
so, and I will be off in a
moment."

"Oh, never trouble your
brains about that," says the
bull; "for it is all one to
me whether you go or stay;
and, to say the truth, I did
not know you were there."

Fā-idah.—Har kadr chih 'ilm kam daey khūd-bini ziāta'h da'h, maṣalan da Peśhāwar khūd-pasand 'ali-mān.

Moral.—The smaller the mind the greater the conceit, as, for example, the self-satisfied wise men of Peśhāwar.

33. M'zaraey aw drey Nadimān yey.

33. The Lion and his three Councillors.

M'zari gæda'h war-wa-ghošhtala'h aw wa-dey-tah wu-farmāyil, "Wu-wayah kih dz'mā khūla'h bad bū-e lari kih yah." Dey dzawāb war-kaṛ, "Ho." M'zari pah ghāsho sar da dey dzini pre-kaṛ tsalarah chih aḥmaḳa'h yey wu-garnala'h. Nūr le-wah yey wu-ghošht, aw lah dah yey puštana'h wu-k'ra'h. Haghah wu-vey, "Yah." Daey yey tukaṛ tukaṛ kaṛ tsalarah chih khūshāmad-gar yey wu-shmerah. Ākhir yey lūmbar war-wu-ghošht, aw lah dah yey suwāl wu-kaṛ. Haghah wu-vey, "Pah rištī-ā zah zukām shawaey yam, paza'h mī banda'h da'h."

The lion called the sheep, and asked her, "Say whether my breath smells bad or not."

She said, "Ay."

The lion bit off her head for a fool.

Then he called the wolf, and asked him.

He said, "No."

He tore him to pieces for a flatterer.

At last he called the fox, and asked him the question.

He replied, "Truly I have got a cold, and cannot smell."

Moral.—Wise men say nothing in dangerous times.

Fā-idah.—'Ākil kasān pah khatar-nāko zamāno k'shey hīts nah wā-yī.

34. Dwah Degah.

34. The two Pots.

Dwah degah, yow khāw-rin, bæl da koṭo, lah sail-

Two pots, one of earthenware, the other of brass,

ābah da yowah sind nezah-wari sh'wal. Dah koṭodeg wa khāwrin tah iltimās karaey wu-yey-vey, "Kih dz'mā pah tsang aosey khābar-dārī bah di wu-k'ram." Khāwrin wu-vey, "Dā wainā stā dera'h mihrbānī da'h, magar lah dey kārah kho zah zī'ātī werejzam; kih tah yawā-dzaey tsakho tafāwat sātāl-aey larey, shā-yī chih zah pah salāmat pah sar da aobo lār sham, lekin kih mūjz sarah wu-n'shalū, yaḳin daey chih zah bah āzār mundal-aey sham."

Fā-idah. — Parhez wu-k'raa'i lah dero zorawaro hamsāyahgāno; tsalarah chih, kih sarah wu-n'shla'i, haghah chih kam-zoraey daey tabāh bah shī.

35. Ṭabīb aw Marīz.

Yowah ṭabīb lah tso mū-dey porī 'ilāj da yowah marīz kā-wuh, magar haghah yey pah 'ilāj k'shey mar shah. Pah waḳt da puṭ-awulo ṭabīb pri 'azizāno yey gærzidah, wayal yey, "Kih haghah gharīb dost dz'mūjz chih haltah daey, faḳat lah shrābo parhez karaey wāe aw muwāfiḳ 'ilājūnah yey musta'malawulī haltah bah

were carried down a river in a flood.

The brazen pot begged the earthen one, saying, "If you keep by my side I will protect you."

The earthen pot said, "Thank you for your kind offer, but that is just what I am afraid of; if you will only keep at a distance, perhaps I may float down in safety; but should we come in contact, I am sure to be the sufferer."

Moral.—Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

35. The Doctor and his Patient.

A doctor had been for some time attending upon a sick man, who, however, died under his hands.

At the funeral the doctor went about among the relations, saying, "Our poor friend there, if he had only refrained from wine, and used proper remedies, would not have been lying there."

prot nah wuh." Yowah lah wera'h-jz^oalio dzawāb war kaṛ, "Ai nekah ṣāhibah, aos hasey khabara'h kawul bey-fā-idah da'h; tā larah bāedah wuhtashkhiṣ kawul da hasey tsizo haghah waḳt chih mariz da-pārah da khwaralo jzwandaey wuh."

Fā-idah. — Hasey kejzi chih bihtarin naṣi-ḥat mund shi pas lah haghah chih kār lah-lāsah wu-wat.

36. Khar aw Khar-kār.

Yow khar chih pah lār k'shey tsashtan pah makhah shārah, nā-tsāpah w'rāndi wu-tashtedah, aw lo-ea'h lār yey pre-yaṣhey, pah har ḳadr jzær-ti-ā chih towānedah wa-tsandah-tah da yowah g'rāng wu-z'ghāst. Haghah waḳt chih la haghah dzā'eah pri lwedah shah, tsashtan yey mandey wahaley waraghī, aw tar laka'i yey ṭing nīwaley, koṣhiṣh yey kāwuh chih bi-ārtah yey war-wu-kājzi; magar kh'rāh mukā-bilah ḳaraey pah khilāf da dah yey zor wāhah, nūr saṛi lās dzini ākhistaey, wu-yey-wey, "Khair, ai dzo-eah, kih pah zor dzān mālik kawey, kho, zah nā-'ilājah yam. Bo-yah chih sar-kaṣh haiwān lār khpula'h wu-nesi."

One of the mourners answered him, "My good sir, it is of no use saying this now; you ought to have prescribed these things when your patient was alive to take them.

Moral.—It may so happen that the best advice may come too late.

36. The Ass and his Driver.

An ass that was being driven along the road by his master, suddenly started on ahead, and leaving the beaten track, made as fast as he could for the edge of a precipice.

When he was just on the point of falling over, his master ran up, and seizing him by the tail, endeavoured to pull him back; but the ass resisting and pulling the contrary way, the man let go his hold, saying, "Well, Jack, if you will be master, I cannot help it. A wilful beast must go his own way."

37. Kāza'h Zarīni Hāga'i
Āchawūnkey.

Yow saraey hasey nek-našib wuh chih yowa'h kāza'h yey darlala'h chih harah wradz yey yowa'h zarina'h hāga'i āchawula'h. Magar lah hasey susta'i āmadana'i nā-rāzahshawaeey, khīyāl yey wu-kaṛ, chih tam-āma'h khizāna'h pah yowah dam pah kaḇza'h rā-w'ri, nūr kāza'h yey m'ra'h k'ra'h; aw geḁa'h yey tsiraley tsah taur yey mund—hasey lakah chih nūr kāzān wī!

Fā-idah. — Der zī'āti ghwāri aw ʔol tabāh k'ri.

38. Khar aw Tsašhtanān
yey.

Yow khār chih māl da yowah bāghwān wuh, aw khwarāk yey lajz miḥnat yey ḁer wuh, iltimās yey lah Jūpitarah wu-kaṛ chih dey lah khidmatah da bāghwān khalās k'ri, aw bael tsašhtan war-k'ri. Jūpitar, lah nā-khwašha'i da dah nā-rāzah shawaeey, daey yey wa yowah kulāl tah wu-spārah. Aos pah nazar wa-pa-khwā-tah bo-yah ḁer lo-e bārūnah yosi. Bī-ā yey wa-Jūpitar-tah

37. The Goose with the
Golden Eggs.

A certain man had the good fortune to possess a goose that laid him a golden egg every day.

But dissatisfied with so slow an income, and thinking to seize the whole treasure at once, he killed the goose; and cutting her open, found her—just what any other goose would be!

Moral.—Much wants more and loses all.

38. The Ass and his
Masters.

An ass that belonged to a gardener, and had little to eat and much to do, besought Jupiter to release him from the gardener's service, and give him another master.

Jupiter, angry at his discontent, made him over to a potter.

He had now heavier burdens to carry than before, and again appealed to Jupiter to relieve him, and

shikāyat wu-kaṛ chih da dah
 dast-giri wu-k'ri, aw Jūpitar
 hasey tajwiz wu-kaṛ chih
 dey pah kom tsamyār wu-
 prolah shah. Khar aos pah
 nisbat wa-w'rāndini-tah wa
 ḍer bad ḥāl tah wu-rasedah,
 aw chih da harey wradz-
 ey kār da tsashtan yey
 mulāḥizah kāwuh, pah
 zgerwaey yey wu - wey,
 "Afsos! afsos! tsah tor-
 bakhtah yam! Dz'mā da-
 pārah bihtar wuh chih
 kanā'at mī pah w'rūnbanio
 tsashtanāno karaey wae, tsal-
 arah chih zah aos winam
 chih aosanaey tsashtan mī
 tso jzwandaey yam yawādz-
 aey zi'āti miḥnat bah pah
 mā nah kājzi, balkih chih
 maṛ sham tsarman bah mī
 hum pre-nah-jz'di!"

Fa-idah.—Hagḥah tsok
 chih pah yowah dzā'e k'shey
 nah khwaṣṣah daey, kalah
 nah kalah bah bael dzā'e
 khwaṣṣ shī.

39. Gḥal aw Spaey.

Yow gḥal chih da-pārah da
 gḥlā wa yowah kor tah war-
 tah ghoṣht yey chih gḥapā da
 spī pah āchawulo da goley
 wa-dah-tah man'a'h k'ri. Spī
 war tah wu-wey, "Jær lah

Jupiter so contrived that he
 was sold to a tanner.

The ass having now fallen
 into worse hands than ever,
 and daily observing how his
 master was employed, ex-
 claimed, with a groan,

"Alas! alas! what a wretch
 am I! It had been better
 for me to have remained
 content with my former mas-
 ters, for now I see that my
 present owner will not only
 work me harder while living,
 but will not even spare my
 hide when I am dead!"

Moral.—He that is dis-
 contented in one place will
 seldom be happy in another.

39. The Thief and the Dog.

A thief who was coming
 to rob a house would have
 stopped the barking of a
 dog by throwing a sop to
 him. The dog said to
 him, "Away with you! I

daey dzā'eah liri shah! pa-
khwā tar dey mā der shak-
ūnah pah tah dar-lal,
magar dā bey-haddah mihr-
bāni stā wa-mā-tah ya^{kin}
kawī chih lūchah yey."

Fā-idah.—Baḍa'h pah lās
k'shey zāhirawī badī pah
z'rah.

40. Karnā-chī giriftār
shawaeey.

Yow karnā-chī pah jang
k'shey giriftār shawaeey, pah
ḍera'h gharībī sarah yey
amān wu-ghosht. Wu-yey-
wey, "Ai neko ṣāhibāno,
mā mu'āf k'raa'i, aw mā bey-
sababah wa-katl-tah mah
rasawa'i, tsalarah chih mā
pah-khpulah tsok wajzalaey
nah daey, aw pratah lah dey
karnā hum hīts wasla'h nah
laram." Hughō kasāno chih
dey yey giriftār karaey wuh,
wu-yey wayal, "Da-pārah
da daghah sabab kho bah
jzær wa-katl-tah wa-rasejzi,
tsalarah chih pah-khpulah
lah jang kawulo bey himatah,
nūr khalk pah jang aw khūn-
rezi pātsawey."

Fā-idah.—Haghah saraey
chih da-pārah da jang nūr
pātsawī ḍer bad daey tar
hughō chih pah k'shey
sharik dī.

had my suspicions of you
before, but this excess of
civility assures me that you
are a rogue."

Moral.—A bribe in hand
betrays mischief at heart.

40. The Trumpeter taken
prisoner.

A trumpeter having been
taken prisoner in battle,
begged hard for quarter.
Said he, "Spare me, good
sirs, I beseech you, and put
me not to death without
cause, for I have killed no
one myself, and save this
trumpet I have no other
arms."

They who had seized him
said, "For this very reason
shall you the sooner die, for
without the spirit to fight
yourself, you stir up others
to warfare and bloodshed."

Moral.—He who incites
to strife is worse than those
who take part in it.

41. Musāfirān aw Tabar.

Dwo saṛo pah yowa'h lār k'shey safar kāwuh, haghah waḡt yowah lah dū-io yow tabar lwe-dalaey wākhist aw wu-yey-vey, "Wu-gorah chih mā tsah tsiz mundal-aeŷ daey!" Hagħah bæl wu-vey, "Mah wāyah chih 'mā,' balkih 'mūjz,' mundalaeŷ daey." Pas lah lajzey mūdey, hagħo saṛo chih tabar wuruk kaṛaeŷ wū rāghlal, aw par hagħah saṛaeŷ chih tabar war dzakhah wuh tuhmat da ghlā yey ke-šhod. Hagħah wa-malgari khpul tah wu-vey, "Afsos! 'mūjz' halāk sh'wū!" Hagħah bæl dzawāb war-kaṛ, "Mah wayah chih 'mūjz' halāk sh'wū; balkih wāyah 'zah' halāk sh'wam, dzakah chih hagħah saṛaeŷ chih nah pre-jz'di chih dost yey ḡṣṣa'h-dār da ni'mat shī, bo-yah chih khiyāl wa-nah-k'rī chih ḡṣṣa'h-dār da khaṭar bah yey shī."

42. Zoṛ Saṛaeŷ aw Marg.

Yowah zārah saṛaeŷ chih yow lo-e geḡaeŷ da largio yey ākhistey wa'h ḡera'h lār t'lalaeŷ wuh, hasey staṛaeŷ shah chih hagħah geḡaeŷ

41. The Travellers and the Hatchet.

Two men were travelling along the same road, when one of them, picking up a hatchet, cried out, "See what thing I have found!"

The other said, "Do not say 'I,' but that 'we' have found."

After a while, up came the men who had lost the hatchet, and charged the man who had it with the theft.

He said to his companion, "Alas! 'we' are undone"

"Do not say 'we' are undone," replied the other; but say 'I' am undone; for he that will not allow his friend to share the prize, must not expect him to share the danger."

42. The old Man and Death.

An old man that had travelled a long way with a huge bundle of sticks, found himself so weary that he cast it down, and called

yey wu-ghurzāwuh, aw marg yey wu-ghošt chih wa-dah-tah lah dey derey zaliley zindagāna'i khpuley khalāši war-k'ri. Marg barabar da balalo da dah jzir hāzir shah, aw pušt-tana'h yey tri wu-k'ra'h chih, "Tsah ghwārey?" Hagħah, pah hairat k'shey lwe-dalaey, wu-yey-vey, "Ai nekah sāhibah, mihrbāni karey faḡat pah bi-ā ākhistalo k'shey da geḡi wa-mā-tah madad rā k'rah."

Fā-idah. — Ghošhtal da marg yow tsiz daey, aw rā-t'lūnkaey lidal yey bael tsiz.

43. Da Naštar Wana'h aw Karkarna'h.

Yowey waney da naštar yowa'h wradz pah nijzdey da karkarney lāfey shāfey wahaley war-tah wu-yey-vey, "Tah bi-l-kull pah hīts kār nah yey; magar tsah anbar-khāney aw kom kor-ūnah bey lah mā binā kedali shi?" Karkarney wartah wu-vey, "Ai nekah sāhibah, hagħah waḡt chih tar-kārnan lah tabaro aw arō khpulo sarah daltah rā-shi, tso fidia'h bah di shandaley wa'h kih naštar nah yowah karkarn wey?"

Fā-idah. — Maskina'h bakh-

upon Death to deliver him from his most miserable existence.

Death came straightway at his call, and asked him, "What do you want?"

He, filled with terror, replied, "Pray, good sir, do me but the favour to help me up with my burden again."

Moral.—It is one thing to call for Death, and another to see him coming.

43. The Fir-tree and the Bramble.

A fir-tree was one day boasting itself to a bramble, (and) said to it, "You are of no use at all; but how could barns and houses be built without me?"

The bramble replied, "Good sir, when the woodmen come here with their axes and saws, what would you give to be a bramble and not a fir?"

Moral.—A humble lot in

ra'h pah salāmat k'shey
bihtara'h da'h lah khataro
chih chārperah par lo-eāno
aw mutakabbirāno wi.

44. Būda'i aw suhela'i
yey.

Yowey zarey kundey
hoṣh-yārey dwey suhela'i
darlaley, chih haḡhah bah
yey tal pah waḡt da chirg
bāḡ wa-khidmat-tah wa-
lārawuley. Suheli dā sahar-
khezi dera'h nā-pasandaley,
yow lah bēlah yey sarah
karār wu-tārah chih ḡhāra'h
da chirg pechaley wa-yey-
wajzni, lah dey jihatah chih
dey pah sabab da wiṣhawulo
da mir-maney khpuley pah
lo-e sahar k'shey sabab da
ṭolo miḡnato da dū-i wuh.
Har-kalah chih dū-i dā kār
wu-kaḡ, hiḡhey zarey ṣāhib-
ey, mudāmi bāḡ-kawūn-
kaey khpul nah darlalaey,
weredūnkey sh'wa'h chih
nah - bādā pah - khpula'h
bah zī'āta'h widah shi, nūr
tal bah yey waḡt ḡhalatā-
wuh, aw dū-i bah yey nīma'h
shpa'h wiṣhawuley.

Fā-idah. — Lah ḡaddah
zī'ātī hīla'h bāzī aksir khpul
dzān tah dagḡah war-kawī.

45. Nā-jorah M'zaraey.

Yow m'zaraey, chih lah jih-
atah da kam-zora'i da zarṭi-ā

security is better than the
dangers that encompass the
high and haughty.

43. The old Woman and
her Maids.

A thrifty old widow kept
two servant-maids, whom
she used to call up to their
work at cock-crow.

The maids, disliking ex-
ceedingly this early rising,
determined between them-
selves to wring off the cock's
neck and kill him, as he was
the cause of their trouble
by waking their mistress so
early.

They had no sooner done
this than the old lady, miss-
ing her usual alarm, and
afraid of over-sleeping her-
self, continually mistook the
time of day, and roused
them up at midnight.

Moral.—Too much cun-
ning often over-reaches itself.

45. The Sick Lion.

A lion, no longer able,
from the weakness of old

pah gāndo k'shey tuwān da
 sh'kār kawulo da-pārah
 da khwarāk nah darlah,
 pah ghār khpul k'shey k'she-
 nāst, aw nafas pah ḍer
 mushkil k'shalaey, pah
 naraey āhwāz sarah, yey
 zāhir k'ral chih zah lah ḥad-
 dah zī-āt nā-jorah yam.
 Dā āwāza'h pah ḍerah tal-
 wār sarah pah mi-yandz
 k'shey da ḥaiwānāno mash-
 hūrā'h sh'wa'h, aw ḍerey
 jzārā aw ārmān lah jihatah
 da dah wu-shah. Yow pas
 lah bēlah yey 'iyādey larah
 wa-raghlal; magar, m'zari
 dū-i hasey beyal beyal, aw
 pah ghār khpul k'shey mun-
 dali, pah āsāni yey ghanimat
khpul k'ral, aw pah dey
 ta'am tsorb shah. Lūmbar,
 lah rāsta'i da dey āhwāza'h
 pah gumān k'shey lwe-da-
 laey, ākhir da-pārah da
 'iyādey yey wa-raghi, aw
 tsakho liri daredalaey pušh-
 tana'h da ḥāl da kīblahe-
 'ālam khpul yey wu-k'ra'h.
 M'zari wu-vey, "Ao, lah-
 ṭolah-nah 'azizah dostah
ḍz'mā, dā tah yey? Waley
 hasey liri lah mā walār yey?
 Najzdey rā-shah, ai ḍz'mā
 shīrinah yārah, aw da 'ājiz
 m'zari pah ghwajz k'shey,
 chih lajz waḳt da jzwandūn
 lari, yowa'h khhabara'h da

age, to hunt for his prey,
 laid himself up in his
 den, and, breathing with
 great difficulty, and speak-
 ing with a low voice, gave
 out that he was very ill
 indeed.

The report soon spread
 among the other beasts, and
 there was great lamentation
 for the sick lion.

One after the other came
 to see him; but, the lion
 catching them thus alone,
 and in his own den, made
 an easy prey of them, and
 grew fat upon his diet.

The fox, suspecting the
 truth of this matter, came
 at length to make a visit of
 inquiry, and standing at
 some distance, asked his
 majesty how he did.

The lion said, "Ah, my
 dearest friend, is it you?
 Why do you stand so far
 from me? Come near,
 sweet friend, and pour a
 word of consolation in the
 poor lion's ear, who has but
 a short time to live."

z'rah da dād wu-k'rah." Lūmbar pah dzawāb k'shey war-tah wu-vey, "Wish, khudāe dī pah zerma'h shah! waley chih furṣat da pātedalo nah laram mu'āf mī k'raa'i, tsalarah chih, kih riṣhti-ā wu-wayam, zah ḍer dzal-balānd sh'wam lah lida-lo da palo chih daltah pah nazar rā-dzi tsalarah ṭolah wa ghār stā tah dar-ghali dī, aw yow hum bi-yartah rā-watalaey nah daey."

Fā-idah. — Nanawātah pah kāro k'shey āsān daey tar wātah; aw faḳat rasmi hoṣhyārī da'h chih pa-khwā tar sar dananah kawulo lār da da-dabāndi watalo wu-gorū."

46. Lewah pah jāma'h k'shey da Gæḍey.

Yow waḳt lah waḳto yow-ah lewah ḳaṣd wu-ḳaḳ chih ṣurat khpul tabdīl k'ri, hasey khīāl ḳaḳaey chih pah dey shān bah guzrān khpul ḍer āsān mūmī. Nūr, warg da yowey gæḍey āghustaey, hasey tadbīr yey wu-ḳaḳ chih pah yowa'h rama'h k'shey da gæḍo dākhil shah, aw lah dū-i sarah tsarīdah, hasey chih shpūn hum lah haghah makrah fareb wu-

The fox, in reply, said to him, "God bless you! but excuse me if I cannot stay, for, to tell the truth, I feel quite uneasy at the mark of the footsteps that I see here, for all are pointing towards your den, and not one returning outwards."

Moral.—Affairs are easier of entrance than of exit; and it is but common prudence to see our way out before we venture in."

46. The Wolf in Sheep's Clothing.

Once upon a time, a wolf resolved to disguise himself, thinking that he should thus gain an easier livelihood.

Having, therefore, clothed himself in a sheep's skin, he contrived to get among a flock of sheep, and feed along with them, so that even the shepherd was deceived by the imposture.

khōr. Lakah chih shpa'h sh'wah aw shpol wu-tārah shah, lewah hum lah gædo sarah band shah, aw war wu-tārahshah. Magar hasey wu-sh'wah chih shpūn, wa kom tsiz tah da-pārah da shūmey khpuley hājat-mand shawaey, da-pārah da da-bāndi rā-wustalo da yowey gædey, dananah nana-wot, magar lah ghalatah lewah yow lah dū-i shmeralaey, rā-wu-yey-yost, aw jzir yey hālāl kar.

47. Sh'hkārī Spaey aw Soeya'h.

Yow sh'hkārī spaey pas lah dero z'ghāstalo pah yowey soeyey pasey,* pah ā'khir k'shey barābar wa dey tah wu-rasedah, awwal bah yey dahārāla'h bī-ā bah yey tsatāla'h. Soeya'h, pah maṭlab da dey kār da dah nah-pohedalaey, wu-yey-wey, "Kih tah mī dost yey, nūr tsalarah mī dharey? aw kih dušman yey tsalarah mīna'h rā sarah kawey?"

Fā-idah.—Mubham dost bad-tar daey tar yaqin dušman: bo-yah chih sar-

When night came on and the fold was closed, the wolf was shut up with the sheep, and the door made fast. But it so happened that the shepherd, wanting something for his supper, went in to fetch out a sheep, but mistaking the wolf for one of them, brought him out, and killed him on the spot.

47. The Hound and the Hare.

A hound, after long chasing a hare, at length came up to her, and kept first biting and then licking her.

The hare, not knowing what to make of this, said to him, "If you are my friend, why do you bite me? but if a foe, why do you caress me?"

Moral.—A doubtful friend is worse than a certain enemy: let a man be one

* i.e. pas yey. See Dictionary, p. 1105.

aey yā yow tsiz wī yā bael,
nūr haghah waqt pohejzū
chih pah tsah shān lah dah
sarah mukābilah wu-k'rū.

48. 'Arab aw Ūsh.

Yowah 'Arab ūsh khpul
leśhalaey, puštana'h yey tri
wu-k'ra'h chih "wa-l'wara'h
lār-tah t'lal khwashawey kih
wa-dz'wara'h lār." Ūsh pah
kināyah sarah wu-wey,
"Tsah, ai tsāstānah, da
samey lār 'ubūr da maidān
band shawey da'h?"

49. Khar pah tsarman da
M'zari.

Yowah kh'rah tsarman da
m'zari āghūstey, harah khwā
tah gærzedah, tol aħmak
haiwānān chih pah pri peśh
sh'wal werawul yey, aw, yow
lūmbar lidalaey, pah kośhiśh
shah chih dā hum wu-wera-
wī. Magar lūmbar, āwāz
da dah ārwedalaey, wu-yey-
wey, "Pah tahkik, zah bah
hum weredalaey wum, kih
naral stā mī ārwedalaey nah
wāe."

Fā-īdah.—Haghah kasān
chih yow waśf chih haqk
yey nah wī pah dzān pori
khāṣawī aksir waqtūnah lah
ziyādati kawulo pah haghah
k'shey khpul dzān sha-yī.

thing or the other, and then
we know how to meet him.

48. The Arab and the
Camel.

An Arab having loaded
his camel, asked him whether
he preferred going up hill
or down hill.

The camel dryly replied,
"Pray, master, is the
straight way across the plain
shut up?"

49. The Ass in the Lion's
Skin.

An ass having put on a
lion's skin, roamed all about,
frightening all the silly
animals he met with, and,
seeing a fox, he tried to
alarm him also.

But Reynard, having
heard his voice, said to him,
"Well, to be sure! and I
should have been frightened
too if I had not heard your
bray."

Moral.—They who assume
a character that does not
belong to them generally
betray themselves by over-
acting it.

50. Da Kh'rah Seo-raey.

Yowah lah khūd-pasandah 'alimāno da Peshāwar, pah yowa'h toda'h rwadz k'shey da woṛi, da-pārah da swaredalo khpul yow khar pah kirāha'h wākhist chih lah Peshāwarah Hoṭi Mardān larah t'lalaey wa yowah Farangi shāgird khpul tah jzabah da "Pakshto" ta'lim k'ri. Pahnima'hrwadz k'shey ghārmah hasey swūnkī sh'wal chih k'shatah shawaey, ghōshṭ yey chih pah seo-ri k'shey da kh'rah arkh wu-lagawī. Magar, da kh'rah sharūnkaey da-pārah da haghah dzā'e lah dah sarah jagara'h wu-k'ra'h, hasey wayal yey chih, "Hakḡ dz'mā da-pārah da dey dzā'e stā tar hakḡah zi'āti daey." Khūd-pasand 'ālim wu-vey, "Tsah! mā khar da drast safar da-pārah pah kirāhah ākhistaey nah daey?" Hagah bael wu-vey, "Ho, tā khar pah kirāhah ākhistaey daey, lekin nah seo-raey da kh'rah." Pah dey mi-yandz k'shey chih dū-i jagara'h da-pārah da haghah dzā'e sarah kawula'h, khar, nā-tsāpah lah haghah dzā'eah wa-lori-tah da mairey tashtedalaey lār.

50. The Ass's Shadow.

One of the self-sufficient wise men of Peshāwar, one hot summer's day, hired an ass in order to proceed from Peshāwar to Hoṭi Mardān to teach a Farangi pupil of his the Pakshto language.

At mid-day the heat of the sun was so scorching, that, having dismounted, he would have sat down to repose himself under the shadow of the ass. But the ass driver disputed the place with him, declaring that, "I have a greater right to this place than you."

"What!" said the self-sufficient wise man, "did I not hire the ass for the whole journey?"

The other replied, "Yes, you have hired the ass, but not the ass's shadow."

While they were thus engaged in wrangling and fighting for the place, the ass suddenly took to his heels and ran off to the desert.

51. Khar Lešhalaey pah Mālgah.

Yowah khūrdah - farosh chih yow khar sātah, hasey ārwedalaey chih mālgah pah tsandah da daryāb arzāna'h pah lās rā-dzī, khar khpul yey wa highih khwā tah da pārah da rā-niwalo da tsakho lah highey bot. Tro haiwān khpul yey pah har qadr chih yey w'ralaey shah lešhalaey, wa kor khpul tah yey rā-wāhah, magar, haghah waqt chih dū-i lah yowey shwa-yandey paršhey teredal, khar k'shata'h pah sind k'shey pre-wat, aw mālga'h aoba'h shawey, dey lah khpulah bārah khalās shah, nūr pah āsāni wa-tsandah* tah wu-rasedah, pah safar khpul w'rāndī spuk pah dzān aw pah nafs rawān shah. Haghah khūrdah - farosh pas lah lajzey mūdey bī-ā wa-tsandah tah da daryāb da pārah da rā-niwalo da tsakho nūrey mālgey lār shah, aw khar yey pah nisbat wa-awwal-tah (kih mumkin

51. The Ass carrying Salt.

A certain huckster who kept an ass, hearing that salt was to be had cheap at the sea-side, took down his ass thither to buy some.

Then having loaded the beast as much as he could bear, he was driving him home, when, as they were passing a slippery ledge of rock, the ass fell into the stream below, and the salt being melted, the ass was relieved of his burden, and then, having gained the bank with ease, pursued his journey onwards light in body and in spirit.

The huckster soon afterwards again set off for the sea-shore to bring some more salt, and loaded the ass (if it were possible) yet more heavily than before.

* This noun is masculine in the Western dialect, and belongs to the first form of the 6th Declension, like many others of the same class.

wāe) zī'āti wu-lešhah. Pah wakt da bi-yartah rā-t'lalo da dū-i, lakah chih 'ubūr yey kawuh lah haghah sindah chih khar w'rāndi pah k'shey pre-wataey wuh, khar pah kasd pre-wat, aw lah aoba'h sh'walo da mālgey, bi-ā lah khpulah bārah khalās shah. Tsashtan yey, lah dey nuk-sānah pah ghazab shawaey, fikr yey wu-kar chih pah kom taur 'ilāj da dey chāl da dah wu-k'ri, nūr pah bael wār chih yey safar wa-tsandah tah da daryāb wu-kar dzanāwar khpul yey pah sfanjo wu-lešhah. Haghah wakt chih dū-i pah pa-khwā-naey shān wa haghah sind tah wu-rasedal, kh'rah kadim chāl khpul shurū' kar, aw khpul dzān yey pah aoba'h k'shey wu-r'gharāwuh; magari sfanjūno bi-l-kull lāwndah shawī, pah wakt k'shey da t'lalo wa-kor-tah, khar pah khpul nukšān wu-pohedah, chih pah 'iwaz da spukawulo da bār khpul, haghah yey zī'āti tri dwuo hişso dründ karaey wuh.

Fā-idah. — Yow rangah 'amlūnah bah muwāfik da har hāl nah shī; aw hasey tah wī chih mūjz haghah yow chāl yow wār zī'āti wu-k'rū.

On their return, as they crossed the stream into which he had formerly fallen, the ass fell down on purpose, and, by the dissolving of the salt, was again released from his load.

His master, provoked at the loss, and thinking how he might cure him of this trick, on his next journey to the coast freighted his beast with a load of sponges.

When they arrived at the same river as before, the ass was at his old tricks again, and rolled himself into the water; but the sponges becoming thoroughly wet, he found to his cost, as he proceeded homewards, that instead of lightening his burden, he had more than doubled its weight.

Moral.—The same measures will not suit all circumstances; and we may chance to play the same trick once too often.

52. Najūm-gar.

Yow najūm-gar hara'h shpa'h da-pārah da mulā-ḥīzey kawulo da storio da-bāndi tah. Nūr yowa'h shpa'h hasey wu-sh'wah chih, najūm-gar pah chāperah da šhahr gærzedah, tamāmey andešhney khpuley yey pah āsmān k'shey dūbey shawey, pah yowah tsāh pre-wat. Pah nārey wahalo aw faryād kawulo da dah, yowah sarī chih wā-wailā yey wār-we-dah z'ghāstalaey war-larah wa-raghi, aw pas lah ghwaiz nīwalo wa-kīsey-tah da dah, war-tah wu-yey-wey, "Ai nekah saraeya, pah haghah waqt k'shey chih tah košhiš kawey da-pārah da tajassus kawulo pah asrāro da falak, lah 'āmo tsīzo chih lāndi tar pšho stā dī ghafiat kawey."

53. Halakān aw Chan-gashey.

Yowah ṭolgi da halakāno pah tsanda'h da yowey dandey bāza'i kawulaey, haghah waqt tso changashey pah aoba'h k'shey lidali, bārān da dabaro yey pah dū-i ao-rawul shurū' k'ral. Tso lah dey gharibah makhluḳah yey lā wajzali wey, chih yowah lah dū-i

52. The Astronomer.

An astronomer used to walk out every night to gaze upon the stars.

It happened one night that, as he was wandering in the outskirts of the city, with his whole thoughts rapt up in the skies, he fell into a well.

On his holloaing and crying out, one who heard his cries ran up to him, and when he had listened to his story, said, "My good man, while you are trying to pry into the mysteries of heaven, you overlook the common objects that are under your feet."

53. The Boys and the Frogs.

A troop of boys were playing at the edge of a pond, when, perceiving a number of frogs in the water, they began to pelt at them with stones.

They had already killed many of the poor creatures, when one more hardy than

the woman who lived in the
house and who was the
mother of the children. She
was a very good woman and
she was very kind to the
children. She was very
kind to the children and she
was very kind to the children.

54. The Father and his
Two Daughters.

A man who had two
daughters, married one to a
gardener, the other to a
potter. After a time he paid a
visit to the gardener's, and
asked his daughter how she
was, and how it fared with
her. She replied, "Excellently
well; we have everything
that we want; I have but one
prayer, that we may have a
heavy storm of rain to water
our plants." Then the father
set off to the potter's, and
asked his other daughter how
matters went with her. She
replied, "There is not a
thing we want, and I only

the rest, putting his head
out of the water, cried out
to them, "Stop your cruel
sport, my lads; consider,
that what is play to you is
death to us."

54. The Father and his
Two Daughters.

A man who had two
daughters, married one to a
gardener, the other to a
potter.

After a time he paid a
visit to the gardener's, and
asked his daughter how she
was, and how it fared with
her.

She replied, "Excellently
well; we have everything
that we want; I have but one
prayer, that we may have a
heavy storm of rain to water
our plants."

Then the father set off to
the potter's, and asked his
other daughter how matters
went with her. She replied,
saying, "There is not a
thing we want, and I only

aw zah yawādzaey dā umīd laram chih dā shæ'h hawā aw tod n'mar pāto shī, da-pārah dapakhawalo da lošhio dz'mūjz." Plār wa-yey-vey, "Dregħah! Dregħah! kih tah ghoshtūney da shæy hawā yey, aw khor di da bārān da'h, nūrzah da-pārah da komey yowey du'a wu-k'ram?"

55. Serla'i aw Lewah.

Yowa'hserla'i chih lah ram-ey āwārah shawey wa'h yowah lewah pah makħah k'ra'h. Har-kalah chih dey wu-lidah chih hīts bael umīd da nijāt nah-shtah, makħ yey walewah - tah war - gurzāwuh aw war-tah yey wu-vey, "Mā-larah kho kabul-awul bo-yah chih albattah fidia'h stā yam, magar lah dey sababah chih jzwandūn dz'mā aos lajz bāki daey, prejz-dah chih pah khwašhī ter shī. Nūr tah tsakho shpela'i wu-wahah, aw zah bah gađeizam." Pah waqt da shpela'i wahalo da lewah aw gaqedalo da serla'i, spio hagħah sās ārwedalaey, da pārah da lidalo chih haltah tsah kejzi z'ghāstali rā-ghlal, aw lewah khwašh wuh chih

hope this fine weather and hot sun may continue, to bake our tiles."

"Alack! alack!" said the father, "if you wish for fine weather, and your sister for rain, which am I to pray for myself?"

55. The Kid and the Wolf.

A kid that had strayed from the herd was pursued by a wolf.

When she saw all other hope of escape cut off, she turned round to the wolf and said to him, "I must allow, indeed, that I am your victim; but as my life is now but short, let it be a merry one. So do you pipe for a while, and I will dance."

While the wolf was piping and the kid was dancing, the dogs, hearing the music, ran up to see what was going on, and the wolf was glad to take himself off as fast as his legs could carry him.

tashrif pah har-ḡadr jzir-walāey teo pšhey tar lāndi dzi lah haghah dzā'eah yosi.

Fā-idah. — Hag^hah sari chih da-pārah da kawulo da yowah be-hūdah kār pšha'h da-bāndi lah lāri ae^{jz}'dī, nah bo-yah chih ta'jjūb wu-k'ri kih lah mundalo da ghani-mat khatā shī.

56. Da Jang Ās aw Khar.

Yow da jang ās pah khæh bargastawān ārastah shaw-
aey lakah tandara'h gharā
kawūnkaey pah yowa'h lār
teredalaey, ḡasad da yowah
gharib kh'rah pāt^{sā}wuh
chih pah drūd bār pah shā
darlalaey pah haghah lār
pah karār karār tah. Hag^hah
maghrūr ās wu-vey. "Dzā'
mā lah lāri wu-wuzah! kih
nah tar pšho bah dī lāndi
pāemāl kram." Kh'rah hit^s
war-tah wu-nah-vey, magar
putā'h khūla'h wa-tsandah-
tah shah chih ās ter shī.
Paslah tsakhomūdey haghah
da jang ās pah jango k'shey
ḡāzir wuh, aw pah yowah
jang sakht zak^{hm} ākhistaey,
da-pārah da lashkara'i kār
nā-lā-ik wu-gærzedah, aw
da-pārah da kār da paṭi da
yowah zamīndār wās-tāwuh

Moral.—He who steps
out of the way to play the
fool, must not wonder if he
misses the prize.

56. The Charger and the Ass.

A charger adorned with
fine trappings came thun-
dering along the road, ex-
citing the envy of a poor
ass who was trudging along
the same way with a heavy
load upon his back.

The proud horse said,
"Get out of my road! or I
shall trample you under my
feet."

The ass said nothing, but
quietly moved on one side
to let the horse pass.

Not long afterwards the
charger was engaged in the
wars, and being badly
wounded in a battle, was
rendered unfit for military
service, and sent to work on
the lands of a farmer.

shah. Nūr chih kh'rah dey pah der miḥnat sarah yowah drūnda'h gāda'i tskawuley wu-lidah, haghah waḳt wu-pohedah chih tsah kaḍr lajz sabab wuh mā larah ḥasad kawul lah hasey kasah sarah chih, pah waḳt da iḳbāl khpul pah sabab da maghrūr mizāj, wuruk kaṛi wū haghah dostān chih dah-larah bah yey pah waḳt k'shey da zaṛūr-at madad kāwuh.

57. Lewah aw M'zaraey.

Yowa'h rwadz lewah yowa'h gāda'h lah shpālah* ākhis-tey wa'h, aw har-kalah chih wa ghār khpul tah yey w'ra'h, lah yowah m'zari sarah peśh shah, chih lās-pah-lās yey gāda'h dzini rā-nīwaley tri yo-yey-w'ra'h. Lewah, liri daredalaey, nāra'h yey war-tah wu-k'ra'h, "Der-a'h da sharm khabara'h da'h chih m'zari dz'mā māl rā-dzak^hah, ghā karaey daey." M'zari wu k'handal, aw wu-yey-vey, "Nūr, zah khiyāl kawum, chih magar haghah

So when the ass saw him dragging with great labour a heavy waggon, he understood how little reason he had to envy one who, by his overbearing spirit in the time of his prosperity, had lost those friends who might have succoured him in the time of need.

57. The Wolf and the Lion.

One day a wolf had seized a sheep from a fold, and when carrying him home to his own den, he met a lion, who straightway laid hold of the sheep and bore it away.

The wolf, standing at a distance, cried out to him, "It is a great shame that the lion has robbed me of my own."

The lion laughed, and said, "I suppose, then, that it was your good friend the

* This is the second variety of the 4th Declension here. The Eastern Afghāns decline it as the first variety of the 2nd Declension.

nek dost stā ya'ni shpūn wuh
chih gæda'h yey wa-tā-tah
bakhshaley dar k'ra'h."

shepherd who gave the
sheep to you."

58. Lewah aw Shpānah.

58. The Wolf and the Shepherds.

Yowah lewah dananah pah
yowah tsapar k'shey katalaey
dzinī shpānah chih tūkra'h
da gædey ghwassha'h yey pah
khwasshī sarah khwarala'h
wu-lidal, wu-yey-vey, "Tsah
sakhta'h hangāma'h bah dey
khalko pātsawuley wa'h kih
yey zah hasey shūmey khwar-
ūnkaey mundalaey wāe."

A wolf looking into a
hut and seeing some shep-
herds comfortably regaling
themselves on a joint of
mutton, said, "A pretty
row would these men have
made if they had caught
me at such a supper."

Fā-idah.—Sari kho aksir
kā-il dī pah zamm kawulo
da hugho kārūno da nūro
chih pa-khpulah yey dū-i
musta'malawī.

Moral.—Men are too apt
to condemn in others the
very things that they prac-
tise themselves.

59. Mis-gar aw Spaey yey.

59. The Brazier and his Dog.

Yow mis-gar wuh chih
yow workaey spaey yey dar-
lah. Pah tol waqt chih bah
dah mis pah tsatka'i takawul,
spī bah khub kāwuh; magar
har-kalah chih bah dey pah
khwarāk k'she-nāst, spaey
bah weshedah. Mis-gar,
yow haḍ war āchawulaey, wu-
yey-vey, "Ai kahālah spaea
chih yey! pah waqt k'shey
da tak-o-tūk da sindān ū-dah

There was a certain bra-
zier who had a little dog.
While he hammered away
at his metal the dog slept;
but whenever he sat down
to his dinner the dog woke
up.

The brazier, throwing
him a bone, said, "Slug-
gard cur that you are! you
sleep through the noise of
the anvil, but wake up at

kawey, magar pah awwal krap da ghāsho dz'mā weśh-ejzey."

Fā-idah.—Khalk chih korn ghwajz wa randzo tah da dostāno khpulo kawī, da-pārah da gharazo khpulo shāh weśh dī.

the first clatter of my teeth."

Moral.—Men are awake enough to their own interests, who turn a deaf ear to their friends' distress.

60. Lānbo-wahūnkaey Halak.

Yowah halak pah yowah sind k'shey lanbedah, aw, lah payo-aoboda kadd khpul wat-alae, najzdey wa-dūbedo-tah wuh. Pah dey mi-yandz yow rah-guzar chih haltah teredah wa-yey-lidah, nūr halak pah wārah zor khpul wa haghah tah nārey k'rey chih da-pārah da madad yey war-shī. Haghah sarī yow sabak war-tah shurū' k'ra'h pah bāb k'shey da hasey nā-dana'ī chih yey wu-k'ra'h; magar haghah halak pah zārī sarah nārey karey wu-yey-vey, "Ai sāhibah, aw-wal mā dar-wu-kājzah, pas lah haghah dā dars rā-tah wayah."

60. The Boy bathing.

A boy was bathing in a river, and, getting out of his depth, was on the point of sinking. At this juncture he saw a wayfarer who was passing by, so he called out for help with all his might and main.

The man began to read the boy a lecture for his foolhardiness; but the urchin cried out to him, "Oh, save me first, sir, and read me the lecture afterwards."

61. Āse-wān aw dzo-e yey aw Khar da dū-ī.

Yow āse-wān aw dzo-e yey khar khpul da-pārah da

61. The Miller, his Son, and their Ass.

A miller and his son were driving their ass before

khartsawulo* da haghah pah yow da mausim bāzār k'shey chih haltah najzdey wuh pah makhah shārah. Dū-i lā der liri t'lali nah wū chih lah yowey tola'i sarah da 'n'jūno chih lah shahr-ah bi-yartah rā-t'lali, aw dzab-lah yey khabarey kawuley aw khandedaley pesh sh'wal. Yowey lah dū-i pah zorah wu-vey, "Haltah wu-gora'i! tāsū hits charey hasey aḥmakān lidali di, chih pah lār pi-ā-dah taparedali dzi, sarah lah dey chih tuwān da swarla'i lari!" Haghah zārah dā khabara'h ārwedaley, pah puṭa'h khūla'h yey wa-dzo-e tah wu-vey, chih pah kh'rah sor shah, aw pah-khpulah bah lah tsanga da haghah pah khwašhī tai. Pas lah tsakho mūdey wa yowah tolgī tah da zaro saro wurasedal chih pah garma'h mubāḥaṣa'h sarah lwedali wū. Yowah lah hugho wu-vey, "Wu-gora'i! haghah wa-iṣbāt-tah rasawī har tsah chih mā wa-yal. Pah dey wradzo k'shey tsah ḥurmat wa zar-ti-ā tah war kāwah

them to a neighbouring fair to sell him.

They had not gone far when they met with a troop of girls returning from the city, talking and laughing together.

One of them cried out, "Look there! did you ever see such fools, to be trudging along the road on foot when they might be riding!"

The old man hearing this, quietly bade his son get on the ass, and walked along merrily by the side of him.

Presently they came to a group of old men who were engaged in earnest debate.

One among them said, "There! it proves what I was saying. What respect is shown to old age in these days? Do you see that idle young rogue riding,

* To sell, especially in Western Afghānistān.

kejzi? Āyā, tāsū haghah kahāl sharir halak sor shawaey wina'i, lakah chih zor plār yey bo-yah paley lār shi? K'shatah shah, ai nā-pa-kārah! aw prejz-dah chih haghah zor saraey starī andāmūnah khpul hosā k'ri." Pah dey hāl sarah plār wa-dzo-e khpul tah da-pārah da kūzedalo wu-wey, aw pah-khpulah sor shah. Pah dey shān lā dū-i lirī t'lali nah wū chih lah yowah jami'-yat sarah da shadzo aw w'rūko makhā-makh sh'wal. Tso kaso pah yowah dam jzabey khalāsey karey, pah zor yey wu-wayal, "Ai sustah zarah chih tah yey! Tsah shān pah haghah dzanāwar swarli kawuley shey, lakah chih haghah gharib kūchnaey halak pah der mushkil sarah stā lah tsanga barābar t'lalaey shi." Haghah khwash miz-ājah āse-wān mulāmata'h khpula'h wu-manala'h, aw jzir yey dzo-e tar shā sor kar. Nūr najzdey wuh chih dū-i wa-shahr-tah wu-rasejzi, chih yowah shahrī sarī wartah wu-wey, "Ai dīn-dārah dostah, dā khar dī khpul māl daey?" Zarah wu-wey, "Ho." Haghah wu-wey, "Pah dey shān chih

while his old father has to walk? Get down, you scapegrace! and let the old man rest his weary limbs."

Upon this the father told his son to dismount, and got up himself.

In this manner they had not proceeded far when they met a company of women and children.

Several persons let loose their tongues at once, and cried out, "Why, you lazy old fellow! how can you ride upon the beast, while the poor little lad there can hardly keep pace by the side of you."

The good-natured miller stood corrected, and immediately took up his son behind him.

They had now almost reached the city, when a citizen said to him, "Pray, honest friend, is that ass your own?"

The old man replied "Yes." Said the other, "Oh, one would not have

tah dey bārawey pah rishti'ā
 tsok hasey khiyāl kawulaey
 nah-shī chih stā māl daey.
 Tāsū bihtar tā-ḡat lara'i
 chih haghah gharib haiwān
 wākhla'i tar dey chih haghah
 tāsū dwārah wākhli!"

Haghah zārah sarī wu-wey,
 "Shēh, pah har tsah chih
 stā marzi wī; mūjz kho āz-
 māisht wu-k'ṛū." Nūr, lah
 dzo-eah sarah k'shatah sha-
 waey, p'she da kh'rah yey
 sarah wu-taraley, aw pah
 madad da yowey bala'i pah
 aojzo khpulo ākhistaey da-
 parah da terawulo da dah
 pah yowah pul chih da shahr
 da lāri pah mi-yandz k'shey
 wuh kōshish yey wu-ḡar. Dā
 hasey dā tafriḡ tamāsha'h
 wa'h chih sarī ṡola'i ṡola'i da-
 parah da khandalo pah
 haghah da-bāndi rā wu-
 z'ghāstal; tso chih kh'rah,
 haghah shor aw ghoghā aw
 ḡalat khpul hum nah-pasan-
 dalaey, pah laghato wahalo
 rasa'i chih pah taralaey yey
 wuh wu-shlawala'h, aw, lah
 highey bala'i k'shatah lwe-
 dalaey, pah sind k'shey pre-
 wat. Lah dey kārah dzakah
 haghah zor saraey, khafah
 aw khijil shawaey, bi-yar-
 tah wa-kor khpul tah rawān
 shah—pah yakīn pohedalaey
 chih pah kōshish kawulo

thought so, in truth, by the
 way you load him. Why,
 you two fellows are better
 able to carry the poor beast
 than he you."

The old man replied,
 "Anything to please you;
 we can but try."

So, alighting with his son,
 they tied the ass's legs to-
 gether, and by the help of
 a pole endeavoured to carry
 him on their shoulders over
 a bridge that led to the
 city.

This was so entertaining
 a sight that the people ran
 out in crowds to laugh at
 it; till the ass, not liking
 the noise nor his situation,
 kicked asunder the cords
 that bound him, and, tum-
 bling off the pole, fell into
 the river.

Upon this, the old man,
 vexed and ashamed, made
 the best of his way home
 again—convinced that by
 endeavouring to please
 everybody he had pleased

k'shey da-pārah da khwash-awulo da har kas hits-tsok yey rāzī karaey nah wū, aw zī'ātī tar haghah khar khpul yey hum bā'e-lah. nobody, and lost his ass into the bargain.

IDIOMATIC SENTENCES.

ON THE ARRIVAL OF A GUEST OR FRIEND.

Host.—Come always—thou art welcome!

Guest.—Long life be thine!

H.—May good betide thee!

G.—God be with thee!

H.—Thou comest propitiously!

G.—May good attend thee!

H.—Thy journey be advantageous.

G.—May success attend thee!

H.—Art thou well?

G.—May adversity never be thine!

H.—Art thou well (happy, &c.)?

G.—Thank (God)!

H.—Thou art well?

G.—Praise be to God (I am)!

H.—Har-kalah rā-shah!

G.—Har-kalah aosey!

H.—Dar shah nekī!

G.—Khudāe di mal shah!

H.—Pah khair rā-ghaley!

G.—Pah khair aosey!

H.—Safar di pah khair!

G.—'Āqibat dī pah khair!

H.—Joṛ yey?

G.—Mah khwārejzey!

H.—Khushhāl yey?

G.—Shukr!

H.—Tah joṛ yey?

G.—Al-ḥamdu lillāhi!

H.—Are all the members of thy family well?

G.—It is the grace of God (they are all well).

H.—Mayest thou never feel fatigue!

G.—Mayest thou never encounter adversity!

H.—Mayest thou prosper (become great, &c.)!

G.—May blessings attend thee!

H.—Be religion thy daily food!

G.—The Almighty be with thee!

H.—Peace be to thee!

G.—To thee be peace!

H.—Ahl-i-bait kām aw kabila'h dī ʔol joṛ dī?

G.—Fazl da Khudāe daey.

H.—Starāey mah shah!

G.—Mah khwārejzey!

H.—Lo-e shey!

G.—Pah barkat shey!

H.—Ī-mān dī rozī shah!

G.—Khudāe dī mal shah!

H.—Us-salām 'alaikum!

G.—'Alaikum us-salām!

ON WEATHER, COUNTRY, AND CLIMATE.

The clouds are dark and dense, and I think it will rain much to-day.

The rain generally falls heavily at this season.

Slight rain is useless for the crops: the ground does not become moistened with it; and summer rain is injurious.

This rain is good for the crops, for it is heavy.

War-yadzi torey aw garn-ey dī, hasey pohejzam chih nan wradz bah ɖer bārān ao-rī.

Bārān akṣar garn pre-w'zī pah dey mausim k'shey.

Faṣal da-pārah rangaey bārān fā'idah nah larī: z'maka'h nah pah lam-bejzī; aw da wo-ṛī bārān nuḡṣān larī.

Dā bārān ɖer shāh daey, tsalarah chih garn bārān daey.

The fog is dense and the haze thick.

If the wind blows, the clouds will be quickly dispersed.

In winter snow falls, but only on the mountain tops.

We have ploughed and tilled the land.

This land is very productive (fertile, strong, *lit.*), and yields, more or less, twenty-fold in grain.

Last year there was great scarcity (dearth), but it is to be hoped that such will not be the case this year.

This seems to be a very hot (sultry) day.

To-day the sky is clear (cloudless, blue) and the wind gone down. It is a fine (pleasant) day, but it blew hard yesterday.

The sun is very hot to-day, and a thick mist covers the face of the ground.

Yesterday the heat was great, but the dust was laid by the rain.

It rains but slightly; now set out, and return quickly.

To-day's sultriness oppresses beyond all bounds.

Lara'h garna'h da'h aw dund dründ daey.

Kih bād āl-wazī war-yadzī (*also*, aor-yazī and aor-yadzey) bah lā zær zær khwarey shī.

Pah jzamaey k'shey wāw-rey pre-w'zī, waley tash da gh'rūno pah saro bāndi.

Z'maka'h mū yow-ya'h karey aw karaley da'h.

Dā z'maka'h dera'h zor-awara'h da'h aw lajz der shil pah yowa da ghanam rā-w'ri.

Par-os (*or* par-wosajz) kāl dera'h kākhtī wa'h, magar umīd daey chih sajz kāl bah hasey nah wī.

Nan wradz dera'h toda'h ma'lūmejzī.

Nan āsmān shin aw bād lwe-dalaey daey. Ghwara'h rwadz da'h, magar parūn pah zor wāl-wat (*also* wāl-wot).

Nan rwadz n'mar der tod daey, aw da z'makey makh garn dund niwalaey daey.

Parūn garmī dera'h wa'h, magar pah bārān sarah dūr-ey k'she-nāstey.

Bārān pastah ao-rī; aos lār shah, aw bī-ā pah talwār sarah rā-shah.

Da nan wradzey tod-wālaey tar ḥaddah zī-āt aṣar kawī.

If you do not manure (dress) the land, how can you sow grain?

The sun is eclipsed to-day, and there was a halo round the moon last night: rain will set in.

With the heavy rain which fell last night, the dust is laid.

In this country, in winter also, it is at times very hot; and sometimes, in summer, hail falls.

It thunders much to-day: the reverberations are constant.

The wind blows very strong: it will root up the trees.

Kih wa z'makey tah sarey wā-nah-chawa'i ghala'h bah tsah-rang wu-kara'i?

Nan n'mar tandarey nī-waley dey, aw barāyī (or, parūna'i), shpa'h spojzma'i shpol karaey wuh: bārān bah wu-shī.

Pah garn bārān sarah chih barāyī shpa'h wu-aoredah, dūrey k'she-nāstaley.

Pah dey mulk k'shey, pah jzamaey hum, kalah kalah zora'h-wara'h garmī shī; aw kalah pah woraey dzol (also, jzala'i) lwe-jzī (or, ao-rī).

Nan wradz āsmān der ghurumbejzi: tālanda'h sarpah-sar dah.

Der bād āl-wazī: waney (or, darakhtey) bah l'wara-wī.

ON TRAVELLING.

How many kuroh (about two miles) is Paiwar from here?

How far may it be from this place to Shalūzān?

Please God, it will be fifteen kuroh.

Show me the road, friend.

That is the way; take care thou dost not miss it.

Paiwar lah dey dzā'e nah tso kuroha'h daey?

Lah dey dzā'eah tar Shalūzān pori bah tsombrah liri wī?

In-shā Allah, pindzah las kuroh bah wī.

Yārah, mā tah lār wu-shayah.

Lār haghah da'h: wu-gorah chih hera'h dī nah shey.

What village do you belong to?

On what road has she gone?

Where art thou going?

My desire is to go to that hill. Can I ride there?

It is a long road, and a good day's journey; moreover, thou canst not ascend it: there is no road up it.

Can any one go round on the hither side of thy village?

No: on that side robbers infest the road.

Will some bread, eggs, and milk, be procurable in this village or not?

Endeavour to bring some pure water.

This brackish water is not fit to drink.

Prepare some bread for him; he is pinched with hunger.

What language speakest thou? I do not understand thee.

I do not understand what they say.

But little grass (fodder) is procurable in the village of Ghalzī Bānda'h.

Tāsū da komey kalī yaa'i?

Pah komey lāri t'laleý da'h?

Chartah dzey?

Irāda'h mi da'h chih wa haghah gh'rah tah lār sham. Spor bah haltah t'lalaeý sham?

Liri lār da'h, aw da wradzi pūrah manzil daey; nūr tah bah gh'rah nah shey khat-alaeý: da khatalo lār nah-da'h.

Tsok stā kalī wa-highey khwā tah gærzedalaeý shi?

Yah: haghah khwā gh'læh lār wahī.

Āyā, pah dey kalī k'shey bah tsah ḍoda'i, aw haga'i, aw pa'i, paidā shī kih yah?

Pah rā'w'ralo dā tso khwajzo aobo wu-k'wajzah.

Dā tarwey aoba'h da ts'shalo lā-īkey nah dey.

Da haghah da-pārah tso ḍoda'i pakha'h k'ra'h; nas yey pah kulmo pori n'shataey daey.

Kama'h jzaba'h wā-yey? nah dar pohejzam.

Nah pohejzam chih dū-i tsah wa-yī.

Pah Ghalzī Bānda'h k'shey wāshah kam paidā kejzi.

Afzal is my companion :
the road is soon got over

Speak slowly if thou desirest
me to understand thy words.

From what part hast thou
come, where is thy home,
and whither goest thou?

My home (house) is on
that side of the Kurma'h
river. I am come into
Khost, and my intention is
to proceed into Dawar.

They live on the banks of
the river (or river's side).

Show me the road; I will
accompany thee.

Get into the shade, and
then sit down.

Waken me at daybreak.

Seek the man at cock-
crow.

Milk the cow when the
Mullā calls to prayer.

My Kandahār is better
than thy Kābul.

I passed a long time
there, and spent much
money.

I and thou both of us
will go to (or set out for)
Kandahār together.

Whenever the rain lessens
or ceases, be ready to pro-
ceed to Ghaznīn.

Afzal rā sarah mal-garaey
daey: lār shæ'h w'rey.

W'ro khabarey kawah kih
ghwārey stā pah wainā wu-
pohejzam.

Tah lah kamey khwā rā-
ghalaey yey, aw kor dī
chartah daey, aw kama'h
khwā tah dzey?

Kor mī da Kurmey da
sīn haghah ghāra'h daey.
Khost tah rā-ghalaey yam,
aw da Dawar da t'lalo irad-
a'h mī da'h.

Dū-i da sind pah ghāra'h
āstejzi.

Lār rā tah wu-shayah;
lah tah sarah bah lār sham.

Sio-ri tah dzān wu-rasa-
wah, nūr k'she-nah.

Lo-e sahar mā wīsh k'rah.

Pah ching bāng haghah
saraey wu-latawah.

Da Mullā pah bāng ghwā
wu-l'washah.

Kandahār dz'mā stā tar
Kābula shæh daey.

Haltah mī qera'h muda'h
tera'h k'ra'h, aw dery rūpa'i
mī khartsey k'rey.

Zah aw tah bah dwārah
sarah Kandahār tah lār
shū.

Har-kalah chih bārān
narm shī yā wudrejzi, da-
pārah da t'lalo wa Ghaznīn
tah tai-yār aosah.

In a few days (*or*, a short time)—please God—thou wilt reach thine own country.

The man is gone on a long journey, and I do not know on what day he will come back.

Habīb goes to Sujāwand and Haibat remains at Ghaznīn.

How far is the city of Kandahār from the Arghand river?

But Girishk is on the banks of the Hirmand, and Farāh on the Farāh river.

My foot slipped, and I fell topsy-turvy into the pond.

Free the camel's foot from the mire.

Give me a morsel of bread that I may break my fast therewith.

Spread out my carpet.

Spit this meat and roast it.

The water gives out steam (boils), and the meat seems cooked.

Are apples and pears come yet?

Throw this dirty water away and bring me some clean.

Pah tso rwadzo k'shey—in-shā Allāh—bah wa khpul watan tah wu-rasejzey.

Haghah saraey pah ujzd safar t'lalaeey daey, nah pohejzam chih kamah wradz bah bī-ā rā-shī.

Habīb Sujāwand tah dzi aw Haibat pah Ghaznīn k'shey pātejzi.

Shahr da Kandahār lah Arghand āb nah tsom brah liri daey?

Magar Girishk da Hirmand sin pah ghāra'h daey, aw shahr da Farāh pah Farāh rūd daey.

Psha'h mī wu-shakedala'h, aw pah kol (*or* dand) k'shey naskor pre-watam.

Da ūsh psha'h lah khato nah khalāsa'h k'ra'h.

Yow tūk dōda'i rā-k'rah chih nihāraey yey k'ram.

Dz'mā ghālichā'h wu-ghwara'wa'h.

Daghah ghwashey pah sikh peyaley kabāb yey k'rah.

Lah aoba'h b'rās walār-ejzi, nūr ma'lūmejzi chih ghwashey pakhey dey.

Mārney aw nāsh-pāti lā rasedali dī?

Dā khārey aoba'h to'e k'rah aw tsah pākey aoba'h rā larah rā-w'rah.

This butter-milk will be of no use whatever, so throw it away.

Dā shlombī pah hīts kār rā-nah-shī, tro wu-yey ghur-zawah.

MILITARY, SPORTING, AND CAMPAIGNING SUBJECTS.

Pitch the tent under these plane-trees.

First level the ground, after that pitch the tent.

Strike the pegs with the mallet, drive them in deep, and pull the ropes tight.

Pack up the tent and baggage, and load the camels; it is time to load them.

Where hast thou pitched the tent?

I have pitched it in an open place.

Let the camel-men take out the camels to graze early in the morning.

Take care you reach the camp in good time. Make no delay on the road, and keep the camels together.

Did you see any men going in that direction?

Pah hugho chināro wano bāndi khema'h (*also*, dera'h) wu-darawah.

Rumbaey (*or*, runbaey) z'maka'h|sama'h k'rah, pas lah haghah dera'h wu-darawah.

Mojzi pah dabali sarah wu-wahah, aw klak yey shak'h kah, aw pari tīng rā-sh'kah.

Khema'h aw āsbāb wu-n'ghārah, aw ūshān wu-leśhah; waqt da lejzdo (*or*, da lejzdalo) shah.

Dera'h di pah kama dzā'e walār kaṛey dā'h?

Pah ārat dzā'e mī wu-darawula'h.

Ūshbānah di şubaḥ ūshān tsaralo tah bi-āyī.

Baidār sha'aī chih wa manzil tah pah khpul waqt rā wu-rasa'i. Pah lār bāndi dirang mah-kawa'i, aw ūshān ʔol-ʔāl dzabalah rā-wala'i.

Tāsū kom saṛī wahaghah khwā tah t'lūnkī wu-līdal?

They went over the hill on that side, but came back again and stood on the top.

Were they soldiers or were they villagers?

They were merely villagers.

Are the people here settled or are they nomads?

Some are settled, some are nomads.

Can my horse get across that ravine?

Are the banks steep or sloping, and is the bottom soft?

Can any supplies be obtained in this village?

Not a drop of water is to be obtained here.

How far is the next halting-place where water is obtainable?

A shepherd has come in; if thou commandest I will bring him in.

O sir! one of thy servants in the plain beat me severely; do me justice.

Come again after a little while.

Haghah da gh'ra pah haghah tsang wu-lāral, magar rā-wu-gærzedal aw pah sar yey wudredal.

Haghah sipahīān wū kih da kalī saṛo wū?

Tash da kalī saṛo wū.

Khalk da dey dzā'e tal-aosedūnkī dī kih powandah dī?

Dzini dzini tal-aosedūnī khalk dī, tsok kochī dī.

As mī lah haghah khwar nah porī kedalaey shī?

Ghārey yey l'wārey dī kih zawārey dī, aw talaey yey pos daey kih klak?

Pah dey kalī k'shey hīts rasad paidā kejzī?

Daltah yow tsātskaey (also, ṭakaey) aoba'h paidā nah shī.

Lah dey dzā'e nah bael manzil hal-tah chih aoba'h mundaley shī tsombrah liri dī?

Yow bāndesaey saṛaey rā-ghalaey daey; kih hukm kawey danana bah yey hāzīr k'ram.

Ṣāhibā! stā lah naukarāno yowah pah maira'h k'shey zah ḍer ṭakawulam; dz'mā inṣāf wu-k'rah.

Pas lah lajzey mudey nūr hāzīr shah.

How deep is the water?
Can a horse get through it?

There has been a great deal of rain in the hills, and the river has risen; it is impassable.

If it rains to-morrow the road will be slippery.

They seized the bridles of the horses, and went to the water, and, having drank some, they set out for their own homes.

Is there any danger in proceeding by this road at night?

When I reach the place where the road divides into two, which should I take?

Take care of thyself if thou art not tired of thy life.

This rifle will carry twelve hundred yards.

How many cartridges hast thou in thy pouch, and how many caps will there be in thy cap-pouch?

The hammer of thy rifle is dirty and rusty; clean it.

How is it thy sword has become so rusty?

Aoba'h tsombrah jzawar-a'h da'h? As lah aobo nah pori watalaey shī?

Pah gh'rūno k'shey der bārān wo-redalaey daey, aw sīn khatalaey daey; pori nah shī kedalaey.

Kih ṣabā bārān pre-w'zī lār bah shwayey (*or*, shwayandey) shī.

Da āsūnah jalaw yey wu-nīwah, aw aobo larah wu-raghī, aobah yey wu-ts'shī, nūr kor tah rawān sh'wal.

Pah shpa'h k'shey pah dey lār t'lal hits wera'h lārī?

Haghah wakt chih zah wa-haghah dzā'e-tah rasejz-am hal-tah chih lār pah dwey lārī beyalejzī, bah pah ko-mey dzam?

Khpul dzān wu-sātal kih lah jzwandah moṛ nah yey.

Dā ṭopak pah zær dwah sawa gaz wishtal kawī.

Pah toshdān khpul k'shey tso kartūsūnah larey, aw pah kamr kīsa'h k'shey bah tso paṭakhey wī?

Stā ṭopak kolang khiran daey aw zang-khwarālaey; pāk yey k'rah.

Stā tūra'h tsah ranga has-ey zang-khwarāley sh'wa'h.

Draw the sword from its sheath.

My sword is very sharp.

Thy sword, then, is much sharper (keener) than mine.

These swords are all blunt.

My horse and mare are both lame.

Is this thy pistol, or is it mine?

The man is shouting to us.

The malik of the village has put the loss upon me.

Go thou on; I am after thee.

Dismount from thy horse and come in.

My horse kicks much.

Thy horse jumps very well.

Hast thou found my stray camels again?

The camels have become mangy.

Shall I be able to hire camels in this village?

Hast thou committed this act knowingly, or through ignorance?

Make me acquainted with this matter.

I am not acquainted with this matter; inform me.

Tūra'h lah tekey nah wu-bāsah.

Tūra'h mī ḍera'h tera'h da'h.

Nūr stā tūra'h tar ḍz'mā türey nah ḍera'h tera'h da'h.

Daghey türey ṭoley patsey dī.

Ās aw āspa'h mī kho dwārah guḍ dī.

Dā stā tamānchey da'h kih ḍz'mā da'h?

Haghah saraey mūjz tah nārey wahi.

Da kalī malik tāwān rā bāndī ke-šhod (also, k'she-šo).

W'rāndī t'lah; pasey yam.

Lah āsa nah kūz shah aw dananah rā-shah.

Ās mī ḍerey latey wahi.

Ās dī ḍer šhæh ṭop larī.

Wuruk shawī ūshān mī dī bi-ā mundalī dī?

Ūshān paman shawī dī.

Pah dey kalī k'shey ūshān bah pah kirāha'h ākhistī sham?

Tah pah kaṣḍ sarah dā kār karaey daey, kih pah nā-pohī?

Pah dā khabara'h mā poh k'rah.

Pah dey hāl khabar nah yam; khabar mī k'rah.

This matter I am well aware of.

I have no option in this matter; the authority is in the hands of another.

If thou grantest me leave, I intend to go to my native country.

Of what village art thou, and where is thy country?

Get into the boat, and cross over to the other side of the Lohgar river.

Why standest thou upon this low place? Stand on higher ground.

Hast thou obtained a horse yet or not?

Is there quietness in the hill country at present?

People say there is great disturbance in Derā-wat.

How far is that hill from this? My object is to get to it by some road.

Thou canst not get up there; there are many obstacles in the way.

Who will forbid my going?

Art thou not aware that there is a feud between the Lūrnīs and the Ghārshīns?

Dā khabara'h rā shæ'h ma'lūma'h da'h.

Pah dey kār k'shey ikh-tiyār nah-laram; wāk da bæl pah lās daey.

Kih rukhṣat rā k'rey nī-yat mī da waṭan da t'lalo daey.

Da kom kali yey, aw waṭ-an dī chartah daey?

Pah beṛa'i k'she-nah, aw da Lohgar sīn wa-highey ghārey pori wu-wuzah.

Tsalarah pah daey kūz (or, dzwar) dzā'e wudrejzey? Pah l'wara'h z'maka'h wudrejzah.

Tar aosa dī ās mundalaey daey kih yah?

Pah kohistān k'shey aos kārārī shtah kih nah shtah?

Khalk hasey wahī chih pah Derā-wat k'shey ḍer pasāt daey.

Haghah ghar lah daey dzā'eah nah tsombrah liri wī? Nī-yat mī daey chih pah kamey lāri bah war-dzam.

Tah wa-gh'rah-tah khat-aey nah shēy; ḍer ārūnah dī.

Tsok bah mī man'a'h kawī?

Khabar nah yey chih da Lūrnio aw da Ghārshino pah mi-yandz mīrtsī da'h?

Both have taken post on the boundary line, and are making reprisals on each other.

On what matter has the feud been brought about (*or, arisen*)?

The cause of the mischief, as usual, is a woman.

Under whose rule is thy village, and who are its inhabitants? Are they folks in easy circumstances (*also, respectable, fig.*), or are they hungry (thieves)?

They are quiet people, sir, noted for probity, and are not prone to dishonesty. They are Afghāns, and under the rule of the State.

This village is under me (*or, in my charge*). Thou art master; whatever thou mayest require shall be produced.

Sir! the soldiers are plundering my dwelling; do thou thyself do me justice.

Whoever have done this deed deserve a severe punishment.

Remain here till the sun sets.

If our property becomes lost in such a place we shall not find it again.

Dwārah pah hadd (*also, burid*) nāst dī, aw yow tar bēla pah bota'h bramta'h kawal mash-ghūl dī.

Pah kamey khabarey mīr-tsi pātsawuley shawey dey?

Wekh da fasād, lakah chih tal shtah, shadza'h da'h.

Stā kalaey da chah pah hukumat k'shey daey, aw astogyi yey tsok dī? Mārah wugari dī kih wajzi dār wi.

Shāhiba, mārah khalk dī, pah neki mashhūr, aw lah bado wezār. Puštānah dī, aw da sarkār pah daulat k'shey dī.

Dā kalaey lah mā lāndi daey. Tah hākim yey; har-tah chih dī pah kār wi hāzir karāey bah shi.

Shāhiba! sipāhiān kor mi luṭawī; dz'mā inṣāf tah pa-khpulah wu-k'rah.

Har tsok chih dā kār karāey daey hugho tah sakhta'h sazā karāley bo-yah.

Tso n'mar pre-w'zi daltah aosah.

Pah hasey dzā'e k'shey kih dz'mūjz māl wuruk shi bi-ā bah nah mūmū.

I reached my own village, safe from thieves and from rain, along with a convoy.

On the way several thieves came in front of us, but as we were well armed they did not see any advantage in attacking us.

The Yasin Khel will retaliate on the Daulat Khel in fine style.

Is there any one aiding them or not?

How many men are there in the Mi-yandz-Lār Pass?

How much grain will there be in that village?

Take care not to lay your hands on the property of any poor people.

Don't shoot the village people; merely fire your rifles over their heads.

The enemy have all crossed over to the other side of the Logar river, and only the Tājzīks remain in Khūshī on this side.

The Upper Bangaśh people gained the victory, because they were the most numerous, and, in their difficult district, they are as bold as lions.

Zah, pah amān lah gh'lo aw lah bārāna, lah badragey sarah, khpul kali tah wu-rasedam.

Pah lār k'shey dz'mūjz pah makh tso gh'læh rā-ghlal, wali kākū yey nah rā-tah lidal chih pah waslah puṭ wū.

Yasin Khel bah pah Daulat Khelo pah shæh shān badala'h wā-khli.

Da hūgho pah marasta'h tsokshtah aw kih nah-shtah?

Pah Mi-yandz-Lār Ghāshī k'shey tso tana di?

Pah haghah kali k'shey tsomrah ghala'h wī?

Da chā gharib sarī pah māl bāndi lās mah-wā-cha-wa'aī.

Pah kali khalko bāndi mah waha'aī; tash da dewo da sar da-pāsa ṭopak mo khalāš k'ra'aī.

Dushmānān ṭol da Logar sind pori wa-highey ghārey tah watali dī, aw siwā lah tājzik mājzik hits tsok rā-pori pah Khūshī k'shey pā-taey nah daey.

Bar Bangaśh khalk baraey wu-gāṭah, dzakah chih dū-ī der garn wū, aw pah sakht mulk khpul k'shey, lakah m'zario dī.

The case has become very serious, for blood has been shed on both sides.

Why don't they settle this matter by compromise: is there no mediator to be found?

The road is straight and not difficult: thou wilt not miss it, and there is no danger on it.

First go straight forward, then turn to the left, and afterwards to the right.

Sir! thieves have seized and carried off twenty of our camels.

Are there many horses in your district? How many may they amount to?

What is that on that detached hill on the left hand? It is a man. He is coming towards us with a jazā'yil in his hand.

Call out to him to stand, and if he does not stop I will take a shot at him.

How many men have stayed behind in the village?

Not a man has stayed behind: all the people have run away.

They are at feud with one another, and were afraid of

Mukaddama'h dera'h grān-a'h shawey da'h, tsalarah chih da dwāro lorio winey to-e shawey di.

Dā mukaddama'h pah ghwāsh wali nah ghwāshi: tsok ghwāsh-grandaey nah paidā kejzi?

Lār sama'h da'h aw āsān-a'h: wuruka'h bah yey nah k'rey, aw wera'h pah k'shey hits nah-shtah.

W'rumbaey makha-makh barābar lār shah, bi'ā kirn lās tah wu-gærzah, aw pas shaey lor tah.

Sāhiba! gh'lo dz'mūjz shil ūshān nīwali botlal.

Stā pah tapey k'shey der āsūnah shtah? Tso āsūnah bah wī?

Dā tsah daey da highih ghūndey pah sar bāndi? Yow saraey daey. Jazā'yil pah lās nīwalaey dey khwā mūjz larah rā-dzi.

War tah nārey wu-wahah chih wudrejzah, aw kih nah wudrejzi zah bah pri guzār kawam.

W'rusto pah kali k'shey tso sarī pātedali di?

Yow saraey kho pātedal-aey nah daey: tol khalk z'ghāstali di.

Da hugho pah mi-yandz mirtsī pre-wataley dey, aw

treachery on the part of their own clansmen, therefore they did not stay.

Which of these two guns hast thou taken a fancy to?

Give this man in charge to the guard.

I would have killed him, but I was afraid to do so.

Mount the horse, and gallop him.

The trees in the wood are so dense that we cannot make our way through it.

Set up some stick here as a mark, and cut down the dead trees, but leave the others.

I am still standing exactly on that spot: I have not moved at all.

I went alone, voluntarily, to the top of the hill.

My adversary gave me a cut with his sword.

The mountaineers attacked the *kaḥfilah* and plundered it.

The regiment must march an hour before daybreak.

After some little skirmish- ing the enemy fled.

dū-i da *kh*pulo 'azizāno lah bey-imāna'i nah wu-weredal, lah dey sababa pāto nah sh'wal.

Lah dewo dwāro ṭopako dī kam-yow *kh*waśh karaey daey?

Daghah saraey wa-pās-wan-tah wu-pāslawah.

Wajlaey bah mī wuh, magar wu-weredam.

Pah ās bāndi sor shah, aw wu-yey-tezah.

Da barn waney hasey garney dey chih pah k'shey nah shū t'lali.

Da naśhey da-pārah dal-tah kom largaey lak k'rah, aw komey waney chih wuchey dey pre-yey k'ra'āi, waley nūrey pre-jzda'āi.

Jū~~kh~~t (or, jor) pah haghah dzā'e bāndi walār yam: lah sarah nah yam *kh*wadzedal- aey.

Mā pa-*kh*pulah da ghūn- da'i wa-sar-tah yawādzey wu-*kh*hot.

Duśhman mī da tūrey pah guzār ghwats k'raalam.

Da gh'ra *kh*alko pah kā-filey bāndi pre-watal aw mār-dār yey k'ra'h.

Yow sā'at pa-*kh*wā tar sapedi dāgh pori bo-yah chih palṭan kūch kawey.

Pas lah tsakho ṭas ṭus kawulo duśhmanān taśhtedalī lāral.

When you are within fifty paces of the enemy, at once charge them.

Fifty or sixty men have come in, but they are all Damar Kākars and Isot Parnis.

There are one hawāl-dār, two nāyaks, and twelve sipāhis on duty to-night, and that guard will furnish four sentries.

Give the labourers two rūpis each.

I have two horses, but they are both lame.

Look up like a soldier, not on the ground like a clod-hopper.

Accoutre thyself, and go along with him.

Take off thy accoutrements, and take my gun, and follow me : perhaps we shall find some game here.

Set this lance upright in the ground.

There is no vacancy in my regiment; if there had been I would have given it to thee.

How many troops are there now present in camp?

When you cast your right

Har-kalah chih duśh-manān lah tāsū nah pindzos kadam lirī wī, yek lakhtah pri ḥamla'h wu-k'ra'āi.

Pindzos shpetah saṛi rā-ghali dī, magar ṭol wārah Damar Kākārān, aw Isot Parniān dī.

Nan-shpa'h (or, nanana'i shpa'h) yow hawāl-dār, dwah nāyak, aw dwah-las sipāhiān naukari kawī, aw haghah gārat bah tsalor paswān war kawī.

Mazdurān larah dwey dwey rūpa'i war-k'rah.

Dwah āsūnah laram waley dwārah gūḍ dī.

Da sipāhi pah shān portah wu-gorah, nah wā-z'makey-tah lakah da kalī saṛaey.

M'lā taraley lah haghah sarah lār shah.

M'lā prā-nataley, dz'mā ṭopak wu-nisah (or, wu-nisah), aw pah mā pasey rā-dzah: shā-yi daltah tso sh'kār bi-ā-mū-mū.

Dā neza'h sama'h pah z'maka'h wu-darawah.

Dz'mā pah palṭan k'shey kom dzā'e khālī nah-shtah; kih khālī wāe tā tah bah mī dar karaey wuh.

Tso tanah sipāhiān aos pah urdū k'shey ḥāzir dī?

Har-kalah chih tāsū sha'i

eye on the sight you should shut the left one.

Surround the hill, for I imagine the enemy are lying there in ambush.

First ascend to the top of the hill, and then their whereabouts will be visible.

They may perchance be lying in the ravine, or in yonder broken ground.

If such be the case we will lay an ambush for them.

It was mid-day when they got near the fort; and the brave fellows attacked it, and in the short space of one watch (three hours) it was captured.

Yaḥyā Khān, together with his younger brothers, not one of whom had, as yet, reached man's estate, girded up their loins to avenge their father.

Ascend to that high ground, and carefully reconnoitre all round; then select three men and station them thereon as a picket.

starga'h pær dīdbān jz'da'aī kirna'h starga'h puṭa'h kaṛey boyah.

Ghar chā-perah wu-nisa'aī (or, wu-nisa'aī) chih gumān mī dāsey kejzī chih duśh-manān haltah pah tsaw k'shey nāst dī.

W'rumbey da gh'ra pah sar bāndi wu-khejza'aī, nūr da dū-i dzā'e dar śh'kārāh shī.

Gundi pah khwaṛ k'shey, yā hūri pah highey khār-khwaṛa'i k'shey nāst wī.

Kih hāsey wī mūjz bah pah p'sūnī k'shey war-tah k'she-nū.

Roz-i-rośhan nima'h wradz wa'h chih koṭ watah najzdey sh'wū; dzwānāno pah kala'h manguli wu-lagawaley, pah yowah pahar k'shey fath shah.

Yaḥyā Khān, lah kashar-āno w'rūrno sarah, chih hīts yow lā balāghat tah rasedal-aeṛ nah wuh, pah kisās da plār m'lā wu-tarala'h.

Pah highey l'waṛey bāndi wu-khejzah, aw chā-pirah pah śhāh shān sarah pah dzīr dzīr wu-gorah; pas drey kasa sipāhīan da yalah-dāra'i da-pārah khwaśh k'rah aw pah dey dzā'e bāndi wudarawah.

A bullet struck him in the side. He was not to arise again (*i.e.* being mortally wounded), and was left behind.

He displayed much bravery in action.

He is not dead yet: see, he moves.

Take out the mules and camels, to graze, and be careful you all keep with them.

My horse is stuck fast in the ravine, and can neither come up out of it, nor can he withdraw himself again.

Come hither, and hold my horse that he may not run away, and throw him some grass.

Dismount from thy horse, and distribute fodder among the cattle.

Accoutre thyself (gird up thy loins), the time to march has arrived.

Make over these things to a certain soldier.

Hire a camel for me.

The treasury is empty of rūpīs.

How many men hast thou brought in for service?

Twenty men, but they are all of one place, and all are kinsmen of each other.

Gola'ī yey pah arkh wu-lagedala'h. Da khato nah wuh, pāto sh'wah.

Haghah pah jang k'shey der maṛanaey wu-k'rah.

Tar aosa porī maṛ nah daey: gorah, khwadzejzī.

Kacharānawūshān tsaralo tah boza'ai, aw pah khabar-dārī tāsū ṭol war-tah najzd-ey wudrejza'ai.

Ās me pah khwaṛ k'shey wu-n'shat, aw nah portah khataey shah, nah pastanah watalaey shī.

Haley rā-shāh aw ās dz'mā nīśah chih wu-nah-taštī, aw tso wāshah war wāchawah.

Lah āsa nah kūz shah, aw wāshah dzānwarāno tah wesh k'rah.

M'lā wu-taṛa'h, waḳt da kūch rā-ghī.

Dā tsizūnah falānī sipāhī tah wu-spārah.

Yow ūsh dz'mā da-pārah kirāha'h k'rah.

Khizāna'h lah rūpa'io nah tasha'h da'h.

Tso saṛī da naukara'ī da-pārah dī nīwalī dī?

Shil saṛī, magar ṭol da yowah dzā'e dī, aw ṭol sarah 'azizān dī.

This youth is round-backed and weakly: he will soon break down.

I am stronger than they are.

Sit down: arise: stand up: look up: do not look down: stand upright: put thy heels together: do not move.

Obey my order: look towards me: what art thou looking at? Stand so.

The army regulations are very severe and momentous.

Look at him what he is doing! O scapegrace! why dost thou not obey my command?

Do not ungird thy loins: if thou dost not work with a will how wilt thou earn money?

Pardon him his fault.

Forgive me my fault this time; for this command I had forgotten.

Run and seize him, and bring him hither.

If you had, at that time, given me an order, I would have gone in pursuit of him: I would not have let him escape.

Dā halak chūghaey daey aw kam-zoraey: zær (*also*, jzir) bah staraey shī.

Zah lah hugho nah pah zor-awar yam.

K'she-nah: pātsahr: wud-rejzah: portah gorah: k'shatah (*or*, kūz) mah-gorah: punda'i khpuley yow dzā'e k'rah: sam wudrejzah: mah khwadzejzah.

Dz'mā hukm pah dzā'e rā-w'rah: mā-tah gorah: wu-tsah-tah gorey? Hasey wudrejzah.

Da lašhkar ā'inūnah der sakht aw grān dī.

Haghah wu-gorah chih tsah kawī! Ai kam bakhta! waley dz'mā hukm nah maney?

M'lā mah prā-nadzah: kih miḥnat pah dzān wā-nah-khley rūpa'i bah tsangah wu-gatey?

Da haghah gunāh war-wu-bakhshah.

Dz'mā gunāh dā dzala'h rā-wu-bakhshah; chih dā hukm mī her shawaey wuh.

Pah manda'h lār shah: wu-yey nisah, aw haley rā-yey-walah.

Kih tāsū haghah waḳt, mā tah hukm karaey wāe (*also*, wae) pah haghah pasey bah t'lalaey wum: mā bah nah wuh pre-yašhaey.

If you had not come to my succour they would have burnt my dwelling.

The enemy are not numerous: a few men only it seems.

Fire off (discharge) thy rifle.

It is obstructed (foul or choked), and will not go off.

Clean the barrel inside, and see that the nipple is clear, then it will go off.

Whenever thou mayest meet with a good sword buy it for me.

On this speech they set to fighting.

Adam Khān and Salim came home on leave.

I will send someone else in thy place.

Set up this target (or, mark) that I may fire at it with the rifle.

If thou doest so thou wilt obtain a reward.

There is no fear: God is our Protector.

While you may remain in this country do not act oppressively towards anyone.

O Sir! my wife is unwell: it will be a great favour on thy part if thou wilt grant

Kih tāsū dz'mā pah hapa'h nah wāe (or, wae) rā-ghali dū-i bah mī kor sawaey wuh.

Duśhman lajz dī: yow nim saṛi ma'lūmejzī.

Ṭopak dī khalās k'rah.

Ṭopak band daey, nah khalāsejzī.

Shpela'i yey dananah pāk k'rah, aw wu-gorah chih da ranjak dzā'e sāf daey, tro bah khalās shī.

Har-kalah chih śha'h tūra'h wu-winey dz'mā da-pārah yey wākh-lah.

Pah dey wainā bāndi yey jang wu-n'śhalāwuh.

Adam Khān aw Salim pah rukhsat kor tah rā-ghlal.

Stā pah badlah k'shey bah nūr tsok wās-tawum.

Dā nasha'h wudrawah chih pah ṭopak yey wu-wal-am.

Kih hasey wu-k'rey ina'am bah wu-gaṭey.

Hits wera'h nah-shtah: Khudāe dz'mūjz Sātūnaey daey.

Tso pah dey mulk k'shey aos'aī pah chā bāndi zulm mah kawa'aī.

Sāhibā! ṭabar mī nā-jora'h shawey dey: mihirbāngī bah dī wī kih mā-tah dwey

me two or three days' leave to attend her.

Sir! this soldier solicits three days' leave in order to meet his brother who has arrived at a certain village.

Very good; as I know he is a good man, I will consent to his leave.

That soldier, Sir, represents that a letter has reached him from his family, and the Treasury bill, which he had remitted to them three months ago, has not yet reached them.

This affair happened before: what is the fuss and noise about it now?

I was going in company with the Ghalzīs towards the head of the Kajāhah valley; and in that same place, on the night in question, such quantities of hail and rain fell, that up to the dawn of the morning we entertained no hope of our lives.

The whole country has become perfectly white with snow.

When I set out it was a pitch-dark night.

drey rwadz rukhsat rā-k'rey chih tīmar yey k'ram.

Šāhibā! dā sipāhī da dro rwadz rukhsat ghwārī da-
pārah da mulakāt da w'ror khpul chih wa-falānī kali
tah rā-ghalaey daey.

Shāh daey; chih yey pejzanam joṛ saraey daey,
rukhsat bah yey qabul shī.

Šāhibā! haghah sipāhī
'arz kawī chih da 'iyāl lah
tarafa yey kāghiz rā-ghalaey
daey, aw haghah Bil da
Khizāney, chih drey mīasht-
ey terey shawey dey war-
stawalaey wuh, lā nah daey
war rasedalaey.

Dā khabara'h pa-khwā
shawey wa'h: aos da dey
jagara'h aw sharr-o-shor
tsah daey?

Zah hum da Ghalzīo
sarah pah sar darey da Ka-
jāhah lāram; pah haghah
dzā'e rā bāndi pah shpa'h
hasey jzaley aw bārān wu-
woredah, chih tar ṣabāh pori
mūh (*or*, *mū*) umīd da zinda-
gāna'i nah wuh (*or*, *wu*).

Tol mulk pah wāwrey tak
spīn shawaey daey.

Haghah wakt chih rawān
sh'wam taka'h tora'h shpa'h
wa'h.

Our country is very rugged : it is all hill and dale.

I am much fatigued, and hungry and thirsty to boot.

They have come unseasonably (late). Tell them to come in the morning ; at that time I will talk with them.

Whether they be camels, horses, or mules, wherever they may be, and whatever they may be, bring (*or*, lead) them along.

Who is this man who appears in sight?

Through cowardice Bah-rām did not fight.

Mulk mū der ziǰ daey :
tol ghar aw sama'h daey.

Zah der staraey shawaey yam, aw pratah lah dey hum wajzaey aw tajzaey yam.

Nā wakta rā-ghalī dī. Dū-i tah wu-wayah chih sabāh rā-shī ; haghah waqt bah lah dū-i sarah khabarey wu-k'ram.

Kih ūshān wī, kih āsūnah wī, kih katar wī, har chirtah chih wī, aw har tsah chih wī, rā-yey-walah.

Daghah saraey chih pah nazar rā-dzī tsok daey ?

* Da nā-marda'i lah jihata Bahrām jang wu-nah-k'rah.

SENTENCES ON GENERAL SUBJECTS.

Who art thou ?

I am an Afghān.

What Paṭān art thou by lineage ?

I am a Lūrnaey Miānah.

Dost thou understand Puṣhto ? (*or*, Hast thou acquired Puṣhto ?)

Yes, I understand Puṣhto, but neither Pukhsto, Pakkhto, Pasto, nor Pashtū, nor any such nonsense.

Tah tsok yey ?

Zah Puṣhtūn yam.

Pah aṣal kom Puṣhtūn yey ?

Zah Lūrnaey Miānah yam.

Pah Puṣhtopohejzey ? (*or*, Puṣhto dī z'dah daey ?)

Ho, Puṣhto kho pohejzam, wal-e nah Pukhsto, nah Pakkhto, nah Pasto, nah Pashtū, yā hasey pūch go-e hīs na'h pejzanam.

What is thy name?

Yār Muḥammad is my name.

What village dost thou belong to?

I have come from Ūrgūn, and am going to Zarghūn Shahr.

Art thou married or not?

I was married, but my wife is dead.

Hast thou any sons?

How many children hast thou?

How old will the eldest son be?

Is thy father living?

Yes, he is living, but is an old grey-beard.

Is thy mother alive?

My mother is dead.

Hast thou any brothers?

I have one brother.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

Is thy master within or not?

Stā num tsah daey? (or, Num dī tsah daey?)

Num mī Yār Muḥammad daey.

Da komey kalī yey?

Lah Ūrgūna rāghalaey yam, aw Zarghūn Shahr tah dzam.

Wāda'h dī kaṛey dey* kih yah.

Wāda'h mī kaṛey wa'h, wali ṭabarmī mara'hsh'wa'h.

Dzāman dī shtah?

Tso farzand dī shtah?

Mashar dzo-e (also, zo-e) bah da tso kālo wī?

Plār dī jzwandaey daey?

Ho, jzwandaey daey, wal-e zor spīn-jziraey daey.

Mor dī jzwanda'i da'h?

Mor mī m'ra'h da'h.

W'rūrnah dī shtah.

Yow w'ror laram.

Stā pah kor k'shey dzo-e shawaey daey, kih lūr?

Ṭabar mī dzo-e rāwaraey daey.

Nūm dī tsah daey, aw pār dzo-e dī tsah nūm yaśh-aey daey?

Tsaśhtan dī dananah daey kih nah daey?

* See Syntax of the verb, para. 1, page 79.

Is anyone within (the house)?

Master is within.

He has just now arisen from sleep (got up).

Why hast thou come?

Why, during the whole day, didst thou not come?

My house is defenceless.

I was much astonished at this act.

After having dressed thyself come to me.

When he comes inform (acquaint) me.

Come inside.

Sit beside me, friend.

My back itches: scratch it.

I had become as one demented.

This peach is sweeter than sugar or than confection.

The roof leaks: repair it (mend it).

The cup cracked in my hand and went to pieces.

That (female's) comeliness does not come up to this one's good looks.

Attend to my words, and before going finish this work.

Pah kor k'shey tsok shtah?

Sāhib pah kor k'shey daey.

Aos lah khūba pātsedalaey daey.

Waley rā-ghlaey yey?

Da tsah da-pārah drasta'h rwadz rā-nah-gley?

Kor mī khūshaey daey.

Lah dey kāra mī der ta'j-jub wu-kar.

Zarūkaey āghūstaey pah nazd dz'mā rā-shah.

Har-kalah chih haghah rā-shī mā khabar k'rah.

Dananah rā-shah.

Yārah, mā tsakhah k'she-nah.

Shā mī khārishtejzi: wu-yey-garawah.

Da lewanaey pah shān shawaey wum.

Dā shuftālū tar k̄and tar ḥalwā khojz daey.

Da khūney chat tsātsi: jor yey k'rah.

Dz'mā pah lās k'shey pīālā'h wu-chawda'h daey daey sh'wa'h (or, sh'wala'h).

Da highey shā-ist da dighey wa shā-ist tah nah-rasejzi.

Dz'mā khabara'h wu-man-ah, aw pa-khwā lah t'lalo (or, pa-khwā tar t'lalo) dā kār pūrah k'rah.

With this affair you have no concern.

Draw the curtain back that there may be some light: the room is very dark.

It grows late: it is necessary we should depart.

Keep this thing about thee (*or*, with thee): some time or other it will be useful to thee.

Why have you come back again?

What business have ye here?

Call that little boy to me.

Whom dost thou teach now?

At this time, indeed, I have no pupil.

I do not know who thou art.

Put this letter (*lit.* paper) into an envelope.

This vessel (basin, pan), is filled with water. Empty it, but pour out the water slowly.

With what object (desire, bent, longing) have you come?

Come inside the door.

Pah dey bāb k'shey stāsū hīts gharaz nah-shtah.

Parda'h liri k'rah chih rarnā shey: khūna'h ḡera'h tārīka'h da'h.

Nā-waktejzi: bo-yah chih lār shū.

Dā tsiz lah dzāna sarah wu-sātah: kalah nah kalah pah kār bah di shi.

Waley bi-yartah rā-ghali ya'ai?

Daltah tsah kār lar'ai?

Haghah wuṛūkaey halak rā-wu-bolah.

Tah chā tah aos sabak war-kawey?

Pah dey rwadzo k'shey kho shāgird nah laram.

Tah nah pohejzam chih tsok yey.

Daghah kāghiz pah lifāfa'h k'shey wāchawah (*or*, pah lifāfa'h k'shey dzā-e k'rah).

Dā lo-shaey lah aobo nah ḡak daey. Tash yey k'rah: waley w'ro w'ro yey to-e k'rah.

Pah kama'h tama'a'h sarah rā-ghali ya'ai?

Da warah dananah rā-shah.

Thou startest at this like
a horse at a post.

Drive away the dogs from
the house (*or, tent*): they
annoy me much.

Blacken Hāfiz Nūrī's
beard, it has become
grizzled.

I have never said so at
any time.

Weigh this thing how
much it is.

How much is this thing
in weight?

Stand in dread of fire, so
that thy house be not
burnt.

Do not be heedless of this
communication.

Do not throw this thing
away, it will become useful.

Do not trouble me to-day:
I will talk with thee on this
subject some other day.

Will 'Umr have reached
that place by this time?

At the time they were
coming I was saying my
prayers.

I had told thee before
that I would do so, so it
behoveth me to do it.

Tah lah dey nah hasey
tarhejzey lakah ās lah našh-
ey.

Lah derey nah spī wu-
shaṛah: ḡer mī bad dzini
rā-dzi.

Da Hāfiz Nūrī jzīra'h
tora'h k'rah, braga'h shawey
dey.

Mā hicharey (*also, hits-*
kalah) dāsey nah daey way-
alaey.

Dā tsīzah wu-talah chih
tsombrah daey.

Dā tsiz pah tol k'shey
tsombrah daey?

Lah aorah pah tara'h
k'shey aosah, chih kor dī wu-
nah-swadzi.

Lah dey wa-yalo nah bey-
parwā mah shah.

Daghah tsiz mah-ghærza-
wah, bah pah kār rā-shī.

Mā tah nan zaḡmat mah
rā-kawah: bæla'h rwadz bah
pah dey bāb k'shey lah tah
sarah khabarey wu-k'ram.

'Umr bah tar aosa pori
haghah dzā'e tah rasedalaey
wī?

Haghah waḡt chih dū-i
rā-t'lal namündz mī kāwuh.

Mā tā tah wa-yalaey wuh
chih dāsey bah wu-k'ram,
nūr bo-yah chih yey wu-
k'ram.

After some time we will come.

To-day a woman threw herself into a well.

This boy is very bashful.

Those maidens are very modest.

I passed a long time at Kandahār.

Smell that flower: what delightful perfume it yields.

It behoveth that this business be completed in a short time.

Sell me this thing.

The palm of my hand itches: some say it is a sign of coming wealth, but God knows whether it is true or not.

Thou spendest my money improperly.

Why dost thou grieve so much about this trifling matter (*or*, affair)?

This is good and that too: both are good.

Bring a needle and thread: my clothes are torn.

All my garments are soiled with mud.

Pas lah tsah mūdey bah mūjz (*also*, mungah) rā-shū.

Nan yowey shādzey khpul dzān kū-i tah wu-ghærzā-wah.

Daghah halak der sharm-nāk daey.

Dū-i pēgh-ley derey hayā-dārey dey.

Dera'h mūda'h mī pah Kandahār k'shey tera'h k'ra'h.

Haghah gul bū-e k'rah: tsah shā-istah bū-e tri pātsi.

Pah lajz sā'at k'shey (*or*, pah kama'h mūda'h k'shey) dā kār tamām karaey bo-yah.

Dā tsiz pah mā wu-pro-lah.

Warghowaey mī khārisht kawey, aw dzinī wā-yi chih dā naśha'h da daulat da rāt'lo da'h, magar Khudāe z'dah chih rishti'ā daey kih nah.

Tah dz'mā rūpa'i bey-dzā'eah khartsawey.

Pah dey spuk kār k'shey hombrah gham tsalarah khūrey?

Dā hum shāeh haghah hum shāeh: dwārah shāeh di.

Stan aw sparnsaey rā-w'rah: dz'mā n'mara'i tsirey shawey dey.

Toley jāmey mī pah khaṭo sarah kakarey shawey dey.

They are not five nor ten, but more.

I have no small change, otherwise this thing is to be purchased (*or*, to be bought).

What merit do these men possess?

I do not understand the purpose of these men.

It does not come within my comprehension that from them a good action will proceed.

Thou wilt be sorry for these words hereafter.

I now much regret this act.

So-and-so is ill: let us go and inquire after him.

This act is incumbent on you.

Remind me at mid-day (mid-day prayer time), and I will do it.

This is a very wonderful matter (*or*, thing, &c.): I cannot understand it.

In bygone (former) years it could not happen so.

But this is a difficult matter: it is not to be done by him.

I have made a bet (laid a wager) with them.

Pindzah nah dī aw nah las dī, magari zī-āt dī.

Paisey nah-laram, kih nah dā tsiz dā rā-niwalo daey.

Daghah sarī tsah khūbī larī?

Da dagho sarō pah maṭlab bāndi nah-pohejzam.

Dz'mā pah poha'h nah rā-dzi chih lah dū-īo bah da khair kār wu-shī.

Pah dey khabarey pasi (*or*, pasey) bah tah armān wu-k'rey.

Aos dera'h toba'h kājzam lah dey kāra.

Lār shū, falānaey, mariz daey, pushtana'h yey wu-k'rū.

Dā kār pah tāsū bāndi lāzim daey.

Namāz-pešhin tah mā yād k'rah, dā kār bah wu-k'ram.

Daghah dera'h nādira'h khabara'h da'h, dz'mā 'aql nah pah rasejzi.

Pah pa-khwā kalūno k'shey dāsey nah shah kedalaey.

Wal-e dā khabara'h sakhta'h da'h: da dah kawulo nah da'h.

Mā lah hugho sarah shart wu-tarah.

What affliction (*or*, distress) has befallen thee? What art thou annoyed about?

With the will of God, such will take place (happen).

What a good master so-and-so is!

He is a most ruthless fellow.

He is a most wrathful officer.

Oh friend! usedest thou to do this?

If Maḥmūd comes I will give him a book.

If you cultivate knowledge you will obtain respect.

'Uḡmān is gone, friend! he was a good man: may God reward him!

Oh Khān! may God long preserve thee!

This man snores in his sleep.

I want to sneeze, but cannot.

Why hast thou shown so much tardiness in coming? Didst thou meet with any obstruction?

Take a broom and sweep the place.

Light the fire and put out the lamp.

Pah tā bāndi tsah tangsa'h da'h? Pah tsah swadzey?

Da Khudāe pah ḥukam sarah bah hasey wu-shi.

Falānaey tsah shāeh tsash-tan daey!

Lah ḥadda zī'āt ḍer nā-kāra saraey daey.

Haghah tar ḥadda ḍer kahr-jan sardār daey.

Yārah! dā kār bah dī wu-kaṛ?

Kih Maḥmūd rā-shī kitāb bah war-k'ram.

Kih 'ilm kar'ai 'izeat bah mūm'ai.

Uḡmān wu-lār yārah! shāeh saraey wuh: Khudāe dī khair war peśh k'ri!

Khān Ṣāḥiba! Khudāe dī tar ḍer jzwandaey larey!

Daghah saraey pah khūb k'shey kharkaey kawī.

Ghwāram chih wu-n'jzam lekin n'jzalaey na-sham.

Pah rā-t'lo k'shey dī wali hasey ḍer dirang (*or*, dzand) wu-kaṛ? tsah n'shata'h rā peśha'h sh'wa'h (*or*, ar peśh shah)?

Rībūz (*or*, rībūz) wākhlah aw dzā'e tah jārū k'rah.

Aor bal kā aw chirāgh maṛ k'rah.

I have no appetite: I am not hungry: I do not desire anything.

Dost thou not know the difference between right and wrong?

Why dost thou bark like a dog?

Such pain comes over me that I am unable to bear it.

Hast thou seen my helmet anywhere?

You made inquiry of me before.

Do not keep the fast at this time, for thou art sick.

Open the door.

I may have opened it.

Open the chest.

Alas! alas! what is this thing that thou hast done?

Salim brought me by force.

The kāzī of our city is very just, and men of learning he cherishes much.

Does any acquaintance-ship exist between thee and so-and-so?

I do not know who he is.

What dost thou call this thing?

This is called a lungī.

Where are such things made?

Wulgah mī nah-kejzī: lewāl nah yam: hīts nah ghwāram.

Hīts khabar nah yey pah harām aw pah ḥalāl?

Waley da spī pah shān ghāpey?

Dā rangah dard rā-dzī chih z'ghamalaey yey nah sham.

Khoī mī dī chartah lidal-ae y daey?

Tāsū lah mā nah pa-khwā pushtana'h wu-k'ra'h.

Pah dey rwadzō k'shey rojza'h mah nisah chih mariz yey.

War prā-nadzah.

Khalās karaey bah mī wī.

Sandūk khalās k'rah.

D'reghah! D'reghah! tsah kār daey chih dī wu-kar?

Salim zah pah zor botam.

Dz'mūjz da shahr kāzī der 'ādil daey, aw da 'ālim-āno shāh tarbiyat kawī.

Stā aw da falānī tar mi-yandz tsah pejzand-galwī shtah?

Zah yey nah pejzanam chih tsok daey.

Dā tsiz tsah boley! (or, Dey tah tsah wa-yey?

Dā lunga'i wa-yaley shey.

Hasey tsizūnah pah kam dzā-e jorejzī?

: These words are contrary to reason.

I have not the heart to do this (*or, lit.* My heart does not desire that I should do so).

I do not desire to come.

My heart does not incline me to go.

This is a momentous affair: it requires to be done with reflection (*or, carefully*).

I ran at such a pace that all became astonished.

I went to the bāzār on Friday.

Jalāl said thus before the magistrate (*or, official*).

Thou art a mean fellow that thou hast done this thing.

I am certain that this is thy doing.

Why hast thou not informed me?

These words of mine are for thy advantage, if thou (but) knowest.

First look to your own advantage and injury.

Whatever thing pleases thee, take it.

This is a bygone affair (matter): it is not good to remember it in any way.

Dā khabarey lah 'aḳl nah lirey dey.

Z'rah mī nah-ghwāri chih hasey wu-k'ram.

Nah ghwāram chih rā-sham.

Z'rah mī nah kejzi chih dzam.

Dā girān kār daey: pah fikr sarah kaṛaey bo-yah.

Pah hasey z'ghāsta'h wu-z'ghāstam chih ṭol ḥairān sh'wal.

Da Jum'ey pah rwadz k'shey bāzār tah lāram.

Jalāl da ḥākim tar makha hasey wu-wa-yal.

Tah spuk sarāey yey chih dā kār dī kaṛaey daey.

Yaḳin mī daey chih dā da stā k'rah daey.

Tā waley mā khabar kaṛaey nah daey?

Dā wa-yāl mī stā da sūd dī kih pohejzey.

W'ṛumbaey khpul sūd o zi-yān tah wu-gora'i.

Har tsiz chih dī khwaśh wī wā-yey-khlah.

Dā tera'h khabara'h da'h: yādawul yey pah hīts shān shāh nah da'h.

This information (*or, account, rumour, &c.*) emanated from the city.

Come at noon: at present I am not at leisure.

A long time has elapsed: what, has not that man arrived yet?

Sprinkle water here to lay the dust (*lit. that the dust may lie*).

We are now freed of all our griefs.

While you were coming I was donning my clothes.

Boil water and get some tea ready.

I took fifty rūpīs on loan (*or, I borrowed fifty rūpīs*).

To whom shall I give the money?

I gave them to Daulat.

'Umr, Yūsuf, and Ismā'il (all three) beat Aḥmad.

I beat Khalīl: I gave him such a beating that he will remember it.

I saw 'Isā when we were (both) riding.

I saw Farid while he was being beaten.

The water is risen level with the wood.

One rūpī is a great deal between thee and Jamāl too.

Dā khābara'h lah śhahra wu-wata'h.

Gharma'h rā-shah: aos waz-gār nah yam.

Der waḳt ter shah: āyā haḡhaḡ saṛaey tah aosa lā rā-ghālaey nah daey?

Aoba'h daltah wu-pāshah. chih dūrey k'sheni.

Aos lah ṭolo ghamo bey-gham yū.

Chih tāsū rā-t'la'ai mā n'mara'i aḡhustaley.

Aoba'h wu-yashawah aw chāhey tai-yārey k'rey.

Pindzos rūpa'i mī pah por wākhistaley.

Rūpa'i wa-chā-tah war-k'ram?

Mā wa Daulat tah rūpa'i war k'rey.

'Umr, aw Yūsuf, aw Ismā'il Aḥmad yey wu-wahah.

Khalīl mī wu-wahah (*or, Mā Khalīl wu-wahah*): pah hasey wahal mī wa-wahah chih yād bah yey larī.

Mā 'Isā pah sparli k'shey-wu-lid.

Farid mī wahalaey wu-lidah.

Aoba'h lah largī sarah. barābarey sh'wey.

Dera'h da'h yowa'h rūpa'i pær tā lah Jamāl sarah.

I brought Ibrāhim on thy account.

All are not the same alike: some are oldsters, some youngsters, some old, some young.

He is a great wag (wit, satirist, &c.)

Such may be the case or not, but if he is wise he will not practise his jokes upon us.

Do not practise thy pleasantries upon me if thou art wise.

If you act according to this advice (*lit.* speech, &c.) you will obtain much advantage.

I cannot imagine that from this good will accrue.

He did not see me, but I saw him.

Do not say anything to them on this subject.

They are base people: they never acted honestly.

Do not act like an ass: use manliness in thy doings.

Had we laughed, they would have been greatly pleased.

May God preserve thee, but do not forget us.

Ibrāhim mī stā pah sabab rā-wost.

Tol pah yowah shān nah dī: tsok masharān, dzinī kasharān dī, tsok zor, dzinī dzwān.

Hag^hah der tokī saraey daey.

Hasey bah wī kih bah nah wī, waley kih hošyār daey lah mūjz sarah tokey bah nah k'ri.

Lah mā sarah tokey mah kawah kih hošyār yey.

Kih 'aml pah dā wa-yal wu-k'ra'āi der khair bah mū-m'āi.

Dz'mā pah poha'h nah rā-dzī chih lah dah da khair kār wu-shī.

Zah yey nah lidalam, waley mā yey wu-lidah.

Hugho tah pah dey bāb k'shey hīts mah-wā-yah.

Hag^hah kamašl khalk dī: hīts-kalah, yey rišti'ā nah kawal.

Da kh'rah pah dod (*or*, pah shān, *or*, ghundey) kār mah-kawah: saraey-tob pah kār kharts k'rah.

Kih mūjz khandali wāe, dū-i bah der khwaš shawī wū.

Khudāe dī wu-sātah, waley mūjz mah herawah.

God bless thee (or, God be good to thee! &c.)

May God preserve you: I have committed you unto God.

This is a very upright person.

They are honest men.

That is an honest woman.

These are upright women.

That is a very old and toothless old woman.

Fetch twenty-one rūpīs from him.

Take this melon from him.

That woman has fallen in love with (or, become attached to) him.

I understand that thou art in love with Nāṣir's daughter; in fact, that thou art mad after her.

They are my friends, if thou understandest.

What sort of friendship (also, intimacy) is it that thou showest towards them?

I will sing a ditty, do thou pipe a little.

Wish, Khudāe dī pah zer-ma'h shah!

Da Khudāe pah āmān: pār Khudāe mī supārālī ya'aī.

Hā-yah ḍer rīštīnaey saraey daey.

Haghah rīštīnī sarī dī.

Haghah rīštīney khadz-a'h da'h.

Daghah rīštīnī khadzey dey.

Haghah ḍera'h zara'h kan-ḍāsa'h da'h.

War dzakhah yow-wisht rūpa'i rā-w'rah.

Dā sardah lah haghah dzakhah wākh-lah.

Falāna'i khadza'h pah haghah bāndi mayana'h shawey dey.

Pohejzam chih da Nāṣir pah lūr bāndi mayan yey; balkih pasey* lewanaey yey.

Haghah dz'mā āshnā'eān dī kih pohejzey.

Dā kam rang da ashnā'i da'h chih lah hug^ho sarah tah yey kawey?

Zah bah landa'i wāyam, tah tsakho shpela'i wu-wah-ah.

* For this form of *pas* and *yey* combined, see Dictionary, page 1105.

What dost thou do (*or*, occupy thyself in) at home?

I pass my nights in idleness.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

'Umr's father and mother are both blind.

His sister is a widow, and his mother is grown very aged.

Women generally are weaker than men.

My intention is not such that I would lend out money on usury: if thou imaginest such thou dost not understand.

These two youths are my foster brothers, and that man is my middle brother.

That is a very pretty girl.

She is our foster sister.

Which among these brothers is the youngest, and which the oldest?

This is a good man.

These are good men.

Pah kor k'shey tsah kār kawey?

Pah bey-kārī shpey terawum.

Stā pah kor k'shey dzo-e shawaey daey kih lūr?

Ṭabar mī dzo-e rāwaraey daey.

Nūm dī tsah daey, aw pah dzo-e dī tsah nūm yaśhaey daey?

Da 'Umr 'plār mor dwār-ah rāndah dī.

Khor yey kunda'h da'h, aw mor yey spīnsara'h shawey da'h.

Khadzey akṣar tar saṛo nah kam-zorey dī.

Nī-yat mī dā rangah nah daey chih pah sūd bāndī rūpa'ī sparī k'ram: kih dāsey aṭkalawey nah pohejzey.

Daghah dwah dzwānān dz'mā da tī w'rūrnah dī, aw haghah saṛaey dz'mā mi-yandzwaey w'ror daey.

Dā ḍera'h śhaīsta'h jina'ī da'h.

Dz'mūjz tī khor da'h.

Lah hugho w'rūrno nah kam yow mashar w'ror daey, kam kashar?

Dā (*or*, daghah, *or*, hāyah) śhæh saṛaey daey.

Dā (*or*, daghah, *or*, hāyah) śhæh saṛī dī.

This is a good woman.

These are good women.

What sayest thou to poor me?

Would that Raḥmān had come!

I swear, by God, that I never drink wine.

Who said so? Hast thou heard so?

This fellow contends with me.

What! did Shāhbāz strike thee?

O brother, hear my words!

Islām Khān is a great man; he is very rich.

If you come to me I will give you a present.

I shall not read with my pupils to-day, because it is Friday.

I am the third generation (third in descent) from Mullā Muḥammad.

This thing has come into my hands gratis.

Take out the meal from

Dā (or, dagḥah, or, hā-yah) sha'h khadza'h da'h.

Dā (or, dagḥah, or, hā-yah) shey khadzey dey.

Mā khwār tah tsah wā-yey?

Kāsh-kī Raḥmān rā-ghal-aey wāe!

Kasm Khudāe jzo kih sharāb hīts kalah wu-ts'sham.*

Hasey chā wu-wayal? Tā hasey ārwedalaey daey?

Dā saṛaey lah mā sarah jang kawī.

Tsah! Shāhbāz wu-wa-haley?

Ai w'rorah, dz'mā kha-barey wār-wah!

Islām Khān lo-e saṛaey daey; der daulat lari.

Kih mā tah rā-sha'aī in'ām bah dar k'ram.

Nan zah wa-shāgirdāno tah sabaḥ nah-wā-yam, chih juma'h da'h.

Lah Mullā Muḥammad nah zah dreyama'h peṛa'i yam.

Dagḥah tsiz mī weṛiā pah lās k'shey wataey daey.

Dā waṛah (or, aṛah) tri

* *Lit.* "It is an oath by God if I ever drink wine." Conscientious Musalmāns will not take an oath.

the hand-mill, and make bread with it.

To-night give an entertainment to five or seven persons.

I am become somewhat hungry: I will eat some meat.

Bring me a little salt.

I have lost a thing: if thou hast seen it bring it to me.

Unto whom did the lot fall?

In this affair you have wearied us much (greatly).

My sleeve is very loose (or, open): tighten it a little (somewhat).

The kid sucks its mother's teats.

Pull up (root up) the tree from that place and plant it in another: it will strike.

My father has cows, and I am his cow-herd.

That cow is a stranger: it is not my property.

Is this mountain-goat a female or a male?

Upon what ridges do the mountain - deer generally feed?

mīchan wu-bāsaḥ, aw maṛ-a'ī tri pakḥah k'rah.

Nan shpey lah da pindzo aowo kaso melmastī'ā wu-k'rah.

Zah lakuṭey (also, lakūṭey) wajzaey shawaey yam: tsah ghwashey wu-khūram.

Lakuṭey mālgā'h rā-larah rā-k'rah.

Yow tsiz mī wuruk shawaey daey: kih bah tā lidal-aeey wey rā-yey-k'rah.

Hiska'h da chā pah nāmah wu-khatala'h (or, Pacha'h pah chā bāndi pre-watala'h)?

Pah dey kār k'shey tāsū mūjz der staṛi kaṛi yū.

Lastūrnaey mī der ārat daey: tsakhō yey tang k'rah.

Wurghūmaey da mor tī rawī.

Dā wana'h lah haghah dzā'ea wu-kājzah aw bael dzā'e yey kejzdah: wu-bah-lagī.

Plār mī ghwā (in Western Afghānistān the plural is ghwāwī) larī: ghobah yey zah yam.

Dā ghwā prada'ī da'h: dz'mā māl nah da'h.

Dā ghartsa'h khadza'h da'h kih nar daey?

Sijzey pah komo warsako bāndi aksir tsarī?

Where is thy home?

At Ghwarā'h Marghā'h.

That is a very distant country (*also*, home, &c.): God only knows how we shall reach it.

Do not entertain (nourish) any hope from it: you will not obtain any advantage therefrom.

Call him hither who is standing at the gate: I have business with him.

There is neither room within nor without: where shall I recline (repose) myself?

Thou art not equal to me in height.

Inform the master of the house that I have come.

He is not within (not at home): he has gone out.

A man was going along the road with some woman. Another man met them, and he inquired of the man, "What relationship is there between this woman and thee?" He replied, "My mother-in-law and her mother-in-law are mother and daughter." What relationship, therefore, bears this woman to the man?

Kor dī chartah daey?

Pah Ghwarā'h Marghā'h daey.

Dā der liri wātan daey: Khudāe z'dah tsah-rang bah war wa-rasejzū.

Hits umīd lah haghah mah lar'āi: fā'idah bah nah tri wu-wīn'āi.

Haghah chih pah wara bāndi walār daey rā yey wu-bolah: kār pah laram.

Nah dananah dzā'e shtah nah dabāndi: chartah arkh wu-lagawum?

Tah pah qadd k'shey dz'mā barābar nah yey.

Da kor tsashtan rā-khabar k'rah chih zah rā-glaey yam.

Dananah nashtah: da bāndi watalaey daey.

Yow saraey lah komey shadzey sarah pær lāri ta-i (E., tah). Bæl saraey pær pesh shah, suwāl yey tri wu-kar chih "dā shadza'h stā tsah da'h?" Dah war-tah wu-vey, "dz'mā khwāshey da dey khwāshey sarah mor aw lūr dī." Nūr dā shadza'h da dey sarī tsah kejzi?

WISE SAWS AND SAYINGS.

Entertain not the hope of faithfulness from the base.

Error on the part of the honourable is not to be expected.

The base possess not faithfulness: (nor) the noble faithlessness.

Acquire knowledge, for it is glory in religion and the world.

This world is the field of the world to come: that which you sow that you will reap.

Guard thyself from ignorance, for it is dishonour both in religion and the world.

Every one is ignorant of his own faults.

Grieve not about what has passed, for it will not come back again.

To give abuse to anyone, or to terrify one out of one's life, is not the act of a man.

The acquaintanceship of a hundred years becomes severed in a moment.

No human being is free from fault: all are stained with sin.

The kid lies down by its mother's side.

Lah bad-aşlah da wafā umid wa-mah-k'rah.

Lah aşilah da khatā umid nah kejzī.

Bad-aşl wafā nah larī: nek-zāt bey-wafā'ī.

'Ilm z'dah k'rah, chih 'izzat da dīn aw da dunyā daey.

Dā dunyā kīsh t da ākhirat daey: har-chih kar'ai hagh-ah bah re-b'ai.

Lah jahla dzān wu-jz'-ghorah, chih bey 'izzatī da dīn aw da dunyā da'h.

Har tsok pah khpul 'aīb nā-poh daey.

Da ter shawaey kār ārmān mah kawah, chih bi-yartah pah lās nah rā-shī.

Peghor war-kawul wa-chā-tah, yā tsok lah dzāna tarhawul, da maṛo kār nah daey.

Da salo kalo āshnā'ī pah yowah dam ghwutsa'h shī.

Hits bani adam lah gun-āha khalāsh nah daey: ʔol pah gunāh alūdah dī.

Ser-la'ī da mor pah tsang k'shey pre-w'zī.

The brown (dusty brown, *lit.*) dog is the wolf's brother.

As the forest is, so is its jackal.

Do not eject the water from the eyes of the blind.

If the mountain is a fortress, there is a road on the summit of it.

Than two raisins one date is good.

The sport of an ass is either wind from behind or a kick.

Death on a full belly is good.

Before reaching the water doff not the sandals.

From an empty gun two persons quail.

Drive a thief, but not to the house.

It is a great art to do the right thing at the right season.

Slow and steady wins the race.

Pride at last shall have a fall.

Example is better than practice.

The most insignificant persons are generally the most presuming.

Better be wise by the misfortunes of others than by your own.

Khær spaey da lewah w'ror daey.

Lakah dzangal hasey yey chaghal.

Da rundo stargo aoba'h mah-bāсах.

Ghar kih hişār daey, pah sar yey lār dey.

Tar dwey watskey yow khurmā sha'h.

Da kh'rah bāzī yā goz yā laghata'h.

Marg pah dak nas shæh daey.

Pa-khwā tar aobo gāw-li mah kājzah.

Lah tasha'h topaka'h dwah kasa werejzī.

Ghal wu-shārah, magari nah tah kor.

Lo-e hunr daey kawul da lā-ik kār pah munāsib waqt k'shey.

Karār aw gābit-kadam shart gaṭī.

Maghrūrī kho bah ākhir pre-w'zī.

Tamṣil bih-tar daey tar pand kawulo.

Der spuk aw nā-kārah khalk akşar lah tolo nah lā tar haddah gustākḥ dī.

Bih-tar daey hoşhyār sh'wal lah āfato da nūro tar āfato khpulo.

There is no eye like the master's eye.

One man's meat is another man's poison.

A bird in the hand is worth two in the bush.

Stretch thy arm no farther than thy sleeve will reach.

Old birds are not caught with chaff.

Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

It is one thing to propose, another to execute.

They who neglect their old friends for the sake of new, are rightly served if they lose both.

He that prays harm for his neighbour, begs a curse upon himself.

In choosing allies we must look to their power as well as their will to aid us.

Nah-shtah hīts starga'h lakah starga'h da tsashtan.

Khwāra'h da yowah shakhsh zahr da bael da'h.

Yow murghah pah lās k'shey shēh daey tar dwo nāsto pah būtaey.

Tar aojzwālāey da las-tūrno khpulo lās mah-ghaz-awah.

Zārah murghān pah prār-ah nah-giriftārejzi.

Parhez wu-kra'aī lah dero zorawaro ham - sāyagāno; tsalarah chih kih sarah wu-n'shal'aī, haghah chih kam-zoraey daey tabāh bah shī.

Wrāndi kawal da tadbīr yow tsiz daey, magar pah 'aml rā-w'ral bael tsiz.

Haghah kasān chih ghaf-lat pah nisbat wa qadīmī dostāno tah da-pārah da nawio dostāno kawī, kih dwārah wuruk k'ri lā-ik daey.

Haghahtsok chih du'a da-pārah da zi-yān da hum-sā-yah khpul kawī, iltimās da balā pah khpul dzān kawī.

Pah ghwarah kawulo da 'ahdiāno har kalah chih nazar wa-marzi-tah da dū-i da-pārah da madad dz'mūjz kawū bo-yah chih pēr tawān da dū-i hum nazar wu-k'rū.

He who incites to strife is worse than he who takes part in it.

There is more danger from a pretended friend than from an open enemy.

The worth of money is not in its possession, but in its use.

The quarrels of friends are the opportunities of foes.

Facts speak plainer than words.

Retribution, though late, comes at last.

Presumption begins in ignorance and ends in ruin.

It is too late to whet the sword when the trumpet sounds to draw it.

One good turn deserves another.

Better scare a thief than snare him—drive a thief, but not towards the house.

When our neighbour's house is on fire, it is time to look to our own.

Haghah saraey chih da-pārah da jang nūr pātsawī der bad daey tar hugho chih pah k'shey sharik dī.

Lah libāsī dostah zī-ātey khatra'h da'h tar zāhiri dushmanah.

Fazilat da daulat pah darlal k'shey da haghah nah-shtah, balkih pah kār rā'w'rālo da haghah daey.

Jagrey da dostāno furṣat-ūnah da dushmanāno dī.

Jzaba'h da hāl faṣīḥ tar-a'h da'h tar jzaba'h da maḳāl.

Jazā, kih tsah hum pah dirang wī, magar pah ākhir kho rā-dzī.

Gustākhi pah jahālat sharū' kejzī aw pah tabāhī k'shey tamāmejzī.

Har-kalah chih karnā wahaley shī da k'shalo da tūrey waḳt da-pārah da terawalo da highey ter shah.

Fī'l da neka'i wājibu-l-'iwaz daey.

Werawul da gh'lāeh 'bih-tar daey tar āchawulo yey pah dām k'shey—ghal shār-ah magar nah tah kor.

Har-kalah chih pah kor da hum-sāyah dz'mūjz aor lagedalaey wī, waḳt daey chih mūjz khabardāri da kor khpul wu-k'rū.

A coward can be a hero at a distance; it is the presence of danger that tests presence of mind.

It is a wise son who knows his own father.

Nā-mard lah lirī bahādur kedalaey shī; magar huzūr da khatrey daey chih āzmā' īsh̄t da z'rah-war-tob kawī.

Der 'ākīl dzo-e daey chih khpul plār pejzani.

Fortune is like unto a potter: it fashioneth and breaketh:

Many, like unto me and thee, it hath created and destroyed.

Dā falak kulāl daey; sāzawul aw mātawul kā:

Der yey mā wa tā ghundi paidā k'ral hum fanā.

He who placeth any hope upon the fabric of this world, Embarketh, on a tour of the ocean, in a paper boat.

Chih umīd pah 'imārat da di dunyā ka,

Da kā^hghiz pah kīsh̄tī sair da daryā ka.

A spoiled son taketh not to discipline and instruction; And a shaded palm-tree yieldeth not ripe dates.

Nāzawulaey dzo-e nah ā^{kh}-lī adab;

Aw da seo-rī nakhl nah nīsī raṭb.

The deeds of men will be many, (and) their words few; But the acts of recreants are few, and their boastings many.

Da mardāno kardah der, wāyal yey lajz wī;

Da nā-mardo 'aml lajz wī, der yey lāf wī.

PUSHTO MANUAL.

PART III.

VOCABULARY, ENGLISH AND PUSHTO.

ABBREVIATIONS.

[*n.* noun; *a.* adjective; *v.i.* verb intransitive; *v.t.* verb transitive; *ke.* where the auxiliary kedal is used; *ka.* where kawal is used; *ad.* adverb; *co.* conjunction; *pr.* preposition; *po.* post-position; and *in.* interjection.]

A.

abandon—ablution.

abandon, v.t. pre-jzdal, pre-šhodāl, pre-šh'wal.

abandonment, n. pre-šhodana'h, pre-šhowuna'h.

abase, v.t. spukawul.

abacement, n. spuk-wālaey.

abash, v.t. sharmawul.

abate, v.i. kamedal, lajzedal; v.t. kamawul, lajzawul.

able, a. tuwānā; *to be able*, v.i. tuwānedal, v.t. tuwān laraḷ, tākat laraḷ, zor laraḷ.

ability, n. was, yarz, tākat.

ablution, n. ghushl, (ceremonial) waḡū.

abode, n. astogah, dzā'e, mishta'h.

abolish, v.t. mauḳūf ka., man'a'h ka.

abominable, a. palit, bad, kraka'h, stukh.

abominate, v.i. stukh lagedal, bad manal, kraka'h ākhistal.

about, ad. chāper, chāperah; pr. (relating to) da-pārah, (time and place) najzdey, (quantity) pah andāz, pah hisāb.

abreast, ad. tsang-pah-tsang.

abroad, ad. pah pradi mulk k'shey.

absence, n. ghair ḥāziri; (separation) beyal-tūn, hijrān.

absent, a. ghair ḥāzir, na-shtah, (separated) beyal, (in mind) ḡub pah fikr k'shey.

abstain, v.t. parhez ka., pāl ka., dzān sātal, lās ākhistal.

abstemious, a. parhez-gār.

abstract, v.t. k'shal, kājzal, beyalawul.

abundance, n. ḡer-wālaey, ṭal-wālaey, wadāni.

abundant, a. ḡer, f'rewān, ṭal.

abuse, n. sh'kandzal, kanzal, peghor; v.t. peghor war-ka-wul, sh'kandzal, or kanzal ka.

accept, v.t. manal, pasandawul, ākhistal, khwaṣhawul.

acceptable, a. ghwarah, khwaṣh; *to be acceptable*, v.i. pasandedal, ghwarah ke., khwaṣhedal.

accident, n. ḥādiṣa'h, āfat, wāḳi'a'h.

accidental, a. ḡazā-i, kismati.

accidentally, ad. pah saḥwa'h, pah ḡazā.

accommodate, v.t. dza'eawul, atsarnal.

accommodation, n. dzā'e.

accompany, v.i. mal-gari ke.

accomplice, n. mal-garaey, sharik.

accord, n. rogħa'h, joriṣht, pakhulā-tob; *of one's own*, ad. pah khpulah, pah khpul sar, lah khpulah andā; *of one*, yow-z'rah, yek-jihat; *according to*, pah-sarah; (custom) pah dastūr sarah; *accordingly*, ad. dzakah, lah dey jihata, tro.

account, n. hisāb, shumār, (relation) ḡiṣṣa'h, bayān; v.t. ḡarnal, pohedal, shmeral.

accoutre, v.t. āghustal, m'lā taral, drasta'h or wasla'h āghustal.

accoutrements, n. drasta'h, wasla'h.

accumulate, v.i. toledal; v.t. tolawul.

accurate, a. rišti-ā, jukht.

accusation, n. tor, tuhmat, da'wa'h; v.t. tuhmat taral or wayal, tor pori ka.

accuser, n. mudda'i.

ache, n. khūjz, randz, dard; v.i. randzūredal, khūjzedal; v.t. dard kawul.

acquaint, v.t. pohawul, khabarawul, khabar ka.

acquaintance, n. āshnā-e, pejzāndah, pejzandana'h.

acquaintanceship, n. pejzan-galwī.

acquire, v.t. gaṭal, mūndal, ḥāsilawul.

across, ad. pori, pori ghārey.

act, n. (action) kawuna'h, k'rah, kār, 'aml; v.t. kawul k'ral, 'amal ka.

active, a. takrah, chālāk.

actively, ad. pah chālākī sarah.

activity, n. chālākī.

actor, n. kawūnkaey, k'rūnkaey.

acute, a. terah, sakht; hošhyār, pohānd.

admonish, v.t. naṣīḥat ka.; to accept admonition, naṣīḥat ākhistal.

advance, n. w'rāndī; v.i. w'rāndī ke.

advantage, see profit.

adversity, n. tangī, tangsa'h.

advice, n. pand; to advise, v.t. pand wa-yal.

afar, ad. liri.

afraid, v.i. tarhedal, weredal.

after, ad. and pr. pas, w'rusto.

again, ad. bī-ā, bi-yartah.

age, n. 'umr.

agreement, n. itta-fāk; to agree, v.t. manal, qabūlawul.

aid, n. hapa'h, komak, madad, marasta'h; to aid, v.t. hap-a'h ka., marasta'h ka., madad war-kawul.

ailment, see sickness.

alarm, n. wera'h; to alarm, v.t. werawul.

alight, to, v.i. kūzedal.

alike, see similar.

alive, a. jzwandaey.

all, a. ʔol, wārah.

allot, see *distribute*.

alms, n. khair, khairāt; *to give alms*, v.t. khairāt ka.; *to beg alms*, v.t. khair ghoshtal.

alone, a. yawādzaey.

along with, ad. sarah, lah sarah, pah sarah.

also, co. hum.

alter, see *change*.

although, co. agar-chih.

always, ad. tal, har-kalah.

amass, to, v.t. ʔolawul, jama' kawul; *amass wealth*, to, v.t. daulat ʔolawul.

ambuscade, or *ambush*, n. psūnaey, paṭ-gana'i; *to lie in ambush*, v.t. pah psūnī k'shey k'she-nastal, paṭ-gana'i ka.

ancestor, n. jadd, plār-nikæh.

ancient, see *old*.

ankle, n. paṛkaey, khatgaraey, gīṭa'i.

anger, n. b'ros-wālaey, khafagi, qahr.

angry, a. khafah, b'ros, ghuṣṣa'h-nāk; *to become angry*, v.t. qahr ka., b'rosedal, v.i. khafah ke.; *to make angry*, v.t. b'rosawul.

animal, n. dzān-dār, dzanāwar.

annoy, to, v.t. pārawul, rab-ṛawul.

ansint, to, v.t. ghwarawul.

answer, n. dzawāb; *to answer*, v.t. dzawāb ka., dzawāb war-kawul.

ant, n. mejzaey; *white ant*, aoey-nah.

antagonist, see *enemy*.

antelope, n. aosaey, chikāra'h, hosaey.

antimony (for the eyes), n. rānjah.

antler, n. śh'kar.

anvil, n. sandān.

anxiety, n. andeśhna'h, gham, fikr, andoh.

anxious, a. andeśh-man, gham-jan, fikr-man.

any, a. tsok, tsah.

apart, a. beyal, judā, yawādzaey.

- apartment*, n. khūna'h, dzā-e.
apparel, n. āghūstan, zarūkī, n'waraey.
apparent, a. tsargand, sh'kārah.
appear, v.i. tsargandedal, sh'kārah ke., m'alūmedal.
appearance, n. tsihra'h, šūrat, shakl.
appease, v.t. sarawal, pakhulā ka.
appetite, n. wulga'h, l'wajza'h.
applaud, see *commend*.
applause, see *praise*.
apple, n. marna'h.
applicable, a. munāsib, jor.
application, n. kośhiśh, miḥnat, sawāl, 'arz.
apply, v.t. lagawul, porī tarāl, porī ka., sawāl ka., 'arz ka. ;
v.i. barābaredal, joredal, lagedal.
appoint, v.t. k'she-nawal, wudrawul, gumāral, muḥarrar
ka., (a time) wa'da'h ka.
apprehend, see *seize*.
apprehension, see *fear*.
apprize, v.t. khavarawul, āgāh ka.
approach, v.i. najzdey ke.
approbation, or *approval*, n. paṣand, pīrzo, razā, khwaśhī ;
to *approve*, v.t. pasand ka., khwaśhawul, shāghal, manal.
apt, a. munāsib, lā'ik.
arable, a. shūd-yār, da karalo.
arbitrate, v.t. gwāśhal.
arbitration, n. gwāśh.
arbitrator, n. gwāśh-grandaey.
ardour, n. toḍ-wālaey, toḍūkha'h.
arduous, a. sakht, grān, drūnd.
argument, n. dalil, baḥs, hujjat.
arid, see *dry*.
arise, v.i. pātsedal, khatal, wudredal, walāredal.
arm, n. (*lit.* hand, but also signifying the whole arm), lās,
(from wrist to elbow) letsa'h, sangal, (above the elbow)
gardaey letsaey, tor-gharaey.
armed, a. m'lā taralaey, wasla'h-dār ; to *arm*, m'lā tarāl,
darasta'h āghostal.
armpit, n. t'kharg, arkh, trakh.

arms, n. *drasta'h*, *wasla'h*, *ṭura'h-dāl* (*lit.* sword and shield).

army, n. *fauj*, *laškar*.

around, ad. *chāper*, *chā-perah*, *chār-chā-perah*.

arouse, v.t. *pāṣawul*, *wīshawul*, *baidārawul*.

arrange, v.t. *joṛawul*, *tandāl*, *khejzdaḷ*.

arrangement, n. *zerma'h*, *joṛišht*, *tartīb*.

arrival, n. *rātag*, *rātah*, *rā-t' lana'h*, *rasedana'h*.

arrive, v.i. *rā-ghlāl*, *rā-t'lāl*, *rasedal*.

arrogance, see *pride*.

arrow, n. *ghashacy*.

artful, a. *chal-bāz*, *hilah-bāz*.

artisan, n. *kārīgar*, *pešhah-war*.

artillery, n. top-*khāna'h*.

as, co. *hasey*, *lakah*; *as if*, *lakah chih*, *garnah*.

ascend, v.i. *khatal*, *portah ke*.

ascent, n. *khātah*, *khātana'h*, *l'wara'h*.

ashamed, a. *pašhīmān*, *sharm-sār*; v.i. *pašhīmān ke*, *sharmedal*.

ask, v.t. *pušhtedal*, *ghoštāl*.

asleep, a. *ū-dah*, *khūb-waraey*; *to fall asleep*, v.i. *ū-dah ke*.

ass, n. *khār*, (*wild*) *gorah-khār*, *gh'yara'h*.

assault, n. *hala'h*, *tsot*; *to assault*, v.t. *hala'h ka*, *tsot ka*.

assay, v.t. *azmāyil*.

assemblage, or *assembly*, n. *ṭolaey*, *jam'iyat*, (*for debate or counsel*), *jirga'h*, *majlis*.

assemble, v.i. *ṭoledal*, *jam'a'h ke*.

assent, to, v.t. *manal*, *manzūr ka*.

assessment, n. *bāj*, *khirāj*, *māliya'h*, *kalang*, *sh'kewaṭ*.

assist (see *aid*), v.t. *lās niwal*, *lās war-kawul*, *marasta'h ka*, *puštī ka*.

assistance, n. *marasta'h*, *puštī*, *madad*, *kumak*.

associate, n. *mal*, *mal-garaey*.

association, n. *mal-gīrī*, *mal-gar-ti'ā*.

astonish, v.t. *rabrawul*, *hairānawul*; *to become astonished*, v.i. *rabredal*, *hairānedal*.

astonishment, n. *hairat*, *hairānī*, *ta'jjub*.

at, pr. *pah*, *pah k'shey*; ex. *pah kor k'shey*, *at home*.

attach, v.t. taṛal, porī ka., paiwastah ka.

attachment, n. taṛūn, paiwastūn; ma-yan-tob, minā'h.

attack, see *assault*.

attain, v.t. mūndal, gaṭal, rasedal, śh'wal.

attempt, see *essay*.

attend, v.t. timār ka., ārwedal, gh̄wajz bāsal, n'gh̄watal,
hāzīr aosedal, mal-gīrī ka.

attendant, n. mal-garaey; naukar, kh̄idmat-gār.

attentive, a. hošhyār, baidār, kh̄abar-dār.

attire, n., see *garment*.

aunt, n. tror (father's brother's wife) tandor, (mother's
brother's wife) māma'i.

autumn, n. manaey.

avarice, n. shūmī, tam'a'h, bakh̄ilī.

aversion, n. kraka'h, kajzana'h, gh̄andana'h.

avoid, v.t. dzān sātal, parhez ka.

await, v.i. pātedal, muntazīr aosedal. See *expect*.

awake, a. wīsh; *to awake*, v.i. wīshedat; *to awaken*, v.t.
wīshawul, baidārawul.

aware, a. z'dah, agāh, kh̄abar.

away, ad. lirī, bi-yartah; in. lirī shah! bi-yartah-shah!

awe, n. werā'h, kh̄of.

awful, a. werawūnkaey, werawūnaey.

awkward, a. l'wār.

axe, n. tabar.

axle, n. tīrak, tsā-shaey, laṭ.

azure, a. shin.

B.

back, n. shā; ad. bi-yartah, or bi-ārtah, w'rusto, pastanah;
to go or turn back, v.i. w'rusto, or bi-yartah, or pastanah
ke., stūnedal; (aid) v.t. pushtī ka., or war-kawul.

backbiter, n. chughul: *to backbite*, v.t. chughulī ka.

backbone, n. m'lā tīr.

backside, n. kunāṭaey, kūna'h.

backwards, ad. pah bi-yartah, w'rusto.

- bad*, a. nā-kārah, khrāb, bad.
badge, n. naśha'h.
badness, n. khrābī, badī, nā-kārī.
bag, n. dzola'i, katsora'h, (large, of hair) ghūndaey, (ammunition) kamr-kisa'h, kisbat.
baggage, n. asbāb, sāmān, partāl.
bail, n. zāmānat, zāmini, (person) zāmin.
bait, see *food*.
bake, v.t. karawul, pakhawul (*lit.* to cook), w'ritawul.
baker, n. nān-paz, nan-wā-e.
bald, n. kal, (from disease) ganjaey.
ball, n. gola'i.
band, n. ṭolaey, ṭolgaey, paṛk.
bandage, n. taṛūnaey, paṭa'i.
banish, v.t. shaṛal, jilā-waṭan ka.
bank, n. ghāra'h, (high) kamar, (opposite) pori ghāra'h.
banker, n. ṣarrāf.
banner, n. tūgh, bairaḡ, naśha'h.
bar, n. hūl, ṭanba'h, (upright) aṛam; v.t. ṭanba'h, *or*, hūl *or* aṛam lagawul.
barber, n. ḥajjam, nā'i.
bare, a. barbaṇḍ, lūts, (as a country of trees, etc.) wuch, wijār.
bare-footed, a. pshey-yabal.
bare-headed, a. sar-tor.
bark, n. ghap, ghapā; v.t. ghap wahal, ghapal; v.i. ghap-edal.
barley, n. aor-būshey, (a grain of) aor-būsha'h.
barley-bread, aor-bashīna'h.
barm, see *yeast*.
barn, n. ambār-khāna'h, khirman.
barrel (tube), n. nal, nali.
barren, a. shanḍa'h, (piece of land) dāg, ū-jār (*lit.* waste, deserted).
barrier, n. pūlah, burīd (*vul.* brīd), ḥadd.
base, see *vile*.
basin, n. (wooden) kunda'i, kurna'i, (earthen) kaṇḍol, kaṇḍola'i.

basket, n. tokra'i, (flat) sh'koraey, (smaller) sh'kora'i.

bastard, n. ḥarām-zādah, khatā-zowulaey.

bath (vapour), n. ḥammām, (cold) ghusl.

bastion, n. burj, damdama'h.

bathe, v.i. lanbedal; v.t. (wash or clean) lanbal, lanbawul, ghusl ka.

battalion, see *regiment*.

batter, v.t. ṭakawul, naṭawul, wahal.

battery, n. mūrcha'h.

battle, n. jang, (array) tsīra'h, ṣaff-tarūn or tarāna'h.

battlement, n. kangura'h.

bayonet, n. sīkhcha'h, sangīn.

be, v.i. aosedal, kedal.

beam, n. bainsh, paṭera'h, laharaey.

bear (animal), n. yajz, milū; v.i. sahedal, sahal, z'ghamal;

bring forth, v.t. w'ral, rā-w'ral.

beard, n. jzira'h, (a grey-beard) spin-jziraey.

beast, n. ḍzanāwar, haiwān.

beat, v.t. ṭakawul, kūṭal, wahal; *defeat*, v.t. bar ka., baraey ka., or gaṭal or mūndal.

beating, a. n. ṭakawuna'h, kūtana'h, wahana'h.

beautiful, a. sh'kulaey, shā-istah, pa'i-makhaey.

beauty, n. shā'ist, shā'ist-wālaey, pa'i-makhaey-tob.

because, co. ḍzakah, lah dey nah, lah dey jahata, da dey da pārah.

become, v.i. sh'wal, kedal, aosedal, (suit) perzo or munāsib ke.

bed, n. bey-chārna'h, (stead) pālang, manj, kaṭ.

befall, see *happen*.

beg, v.t. khair ghoshṭal, ghoshṭal, gadā'i ka., (entreat, etc.) sāwal ka.

beggar, n. gadā or gadā-e, darwez-gar, kangāl, faḳīr, mufliṣ.

beggary, n. gadā'i, khwārī, mufliṣī, faḳīrī.

begin, v.i. shūru' ka., aghāz ka.

beginning, n. sar, shāru', ibtidā. See also *origin*.

belief, n. bāwar, i'tibār, imān, dīn; v.t. bāwar ka., imān rā-w'ral, etc.

believer, n. imān-dār, mūmin.

bellows, n. bana'i, pūgar.

belly, n. geḍa'h, kheṭa'h, nas.

belong, v.t. ta'luḵ lalar; v.i. lagedal.

belt, n. tasma'h, rog, (waist) kamar band, kamr kisa'h, (sword) paṭa'h.

bend, v.i. ṭiṭedal, kajzedal; v.t. ṭiṭawul, kajzawul.

benefit, n. sūd, fā'ida'h, nafa', gaṭa'h, she-gara'h.

bent, a. ṭiṭ, kojz.

besides, ad. nūr, siwā, zī-āt.

bet, see *wager*.

best, a. tar ṭolo ghwara'h, deṛ deṛ shæh, lah tolo nah shæh.

better, a. ghwara'h, bihtar.

bewail, v.t. wīr ka., wā-wailā ka.

beware, v.i. pohedal, hošyār ke., baidār sh'wal.

bier, n. tābūt, da m'ri takhta'h.

big, a. lo-e, ghaṭ, star, kaṭæh.

bigness, see *size*.

bill (of a bird), n. mašhūka'h.

bind, v.t. taṛal.

bird, n. murgha'h, (small) murgha'i.

birth, n. zejzedana'h, zowuna'h, (place) tūn; *to give birth*, v.i. langedal.

bit, n. ṭoṭa'h, toṭaey, ṭūk, ṭūkra'h, khatsoza'h, (of a horse) m'lūna'h, dahana'h.

bite, v.t. chīchal, dahṛal, khwaṛal.

bitter, a. trikh.

black, a. tor, (very) tak tor; *become or turn black*, v.i. tor-edal.

blacken, v.t. torawul.

blackness, n. tor-wālaey.

blacksmith, n. pæsh, āhangar.

blade, n. tegh, palka'h.

blame, n. malāmat, gram.wālaey, takṣir; v.t. traṭal, raṭal, malāmatawul.

blanket, n. shaṛa'i, (felt) krāsta'h.

blaze, n. lamba'h, gharānda'h, lūkhaṛa'h; v.i. baledal.

bleed, v.i. winedal, wīney bahedal; v.t. wīney k'shal, wina-wul.

bless, v.t. du'ā ka.

blind, n. rūṇḍ.

blindness, n. rūṇḍ-wālaey.

blood, n. winey.

bloodshed, khūn.

blow, n. guzār, (of fist) ḍab, sūk, gasa'h; v.t. (a fire) pūkal, (as wind) ālwatal, (as a flower) ṭūkedal, (out) maṛ ka., soṛ ka., (a bugle, &c.) ghajzawul.

blue, a. shīn, nīl, āsmānī, ābī.

blunt, a. pats.

bluntness, n. pats-wālaey.

board, n. takhta'h, tanba'h.

boast, v.t. lāfey ka., lāfey wahal.

boaster, a, n. lāfuk, lāf-jan, lāfey-wahūnkaey.

boat, n. beṛa'i, kishta'i.

boatman, n. mān-gaey, mallāh.

body, n. dzān, šurat, tan, (of people) ṭolaey, ṭolgaey, ghol.

bog, see *quagmire*.

boil, n. nanaka'i, dāna'h; *to boil*, v.i. aeshedal, khūṭ ke.; v.t. aeshawul.

boiling, n. aeshnā, khūṭkaey, khūṭa-hār.

bold, a. (man) maṛanaey, tūr-yālaey, z'rah-war, gustākh, wīṭak.

boldness, n. z'rah-war tob, maṛāna'h, dilāwari.

bone, n. haḍ, haḍūkaey.

bony, a. haḍawar.

book, n. kitāb.

boot, n. mozah, chakma'h.

booty, n. gaṭa'h, tāla'h, lūṭ.

border, n. ḥadd, burīd, pūla'h, ghāra'h, ṭanda'h.

bore, v.t. sūraey ka., petsal.

born, a. zejzedalaey, zowulaey; v.i. zejzedal, zowul, paidā ke.

borrow, v.t. por ākhīstal, pah por ākhīstal, pah 'āriyat ākhīstal.

bosom, n. ghejz, ṭaṭar, sīna'h.

both, a. dwārah.

bottom, n. talaey, mūṇḍ, weśh, pā-yab.

bottomless, a. bey-pā'e-ān, nā-pā-yāb.

bough, n. tsānga'h, śhākh, (small) lašhta'h.

boundary, see *border*.

bowels, n. kul-mey, larmānah.

bowl, n. (earthen) kandol, kandolaey, (wooden) kāsa'h, kurna'i.

box, n. sandūk, dablaey.

boy, n. halak, wor-kaey, dzarnaey, dzarnkaey.

boyhood, n. halak-wālaey.

brain, n. māghza'h.

bramble, see *thorn*.

branch, see *bough*.

brass, n. zi-yar.

brave, see *bold*.

bray, v.i. naral, harnedal (*also to neigh*).

bread, n. doda'i, n'mara'i, khamira'h.

breadth, n. plan-wālaey, psor.

break, v.i. mātedal; v.t. mātawul.

breakfast, n. nāraey, nihāraey.

breast, see *bosom*.

breastwork, n. sangar, fasil.

breath, n. sāh, dam.

breathe, v.t. sāh or dam ākhistal or rā-k'śhal or wahal, or kawul.

breed, n. nasl, asl, zāt.

bride, n. bada'h.

brick, n. (unburnt) khishta'h, (burnt) paja'h.

bride, n. nāwey.

bridegroom, n. zalmaey (*also a youth*).

bridge, n. pul, (of nose) tindoraey; *to bridge*, v.t. pul taral.

bridle, n. m'lūna'h, wāgah, jalaw, (of a camel) pezwān.

bright, a. rūrn, rośhān, spīn.

brightness, n. rarnā, rośhnā'i, breśhnā; *to brighten* (become bright), v.i. rūrnedal, dzaledal; v.t. rūrnawul, dzalawul.

brim, or *brink*, n. morga'h, ghāra'h, tsanda'h, lor.

bring, v.t. (inanimate things) rā-w'ral, (animate) rā-wustal.

bring forth, v.i. langedal.

broad, a. plan, arat, sarah-war; *to make broad*, v.t. plan-awul.

- broken*, a. māt, (to bits) māt-guḍ, char-chor, chor-machor.
broom, n. jārū, ribūz, (in-law) ao-śhaey.
brother, n. w'ror.
brotherhood, n. w'ror-wālaey w'ror-galwī, w'rorī.
browse, see *graze*.
brute, n. haiwān, dzanāwar.
bucket, n. boka'h, taghāraey, solāgha'h, gaḍhal.
bud, n. ghūṭa'i.
bugle, n. tūraey.
bugler, tūrī-mār.
build, v.t. joṛawul.
building, n. mārna'i, kor, 'imārat.
bull, or *bullock*, n. ghwāyaey, ghwayaey, (buffalo) sāṇḍah.
bullet, n. gola'i, mardak.
bundle, n. geḍaey, paṇḍa'h, paṇḍukaey, (of hay, &c.) beda'h, tunbaey.
burden, see *load*.
burial n. khaśhawuna'h, khaśhedana'h, (ground) goristān, kabristān.
burn, v.i. swal, baledal; v.t. swaḍzawul, balawul, sedzal.
burst, v.i. chāwdal, b'jzah ke., tsīredal, shledal, (out) māt-edal, (into) v.t. ḍūsa'h ka.
bury, v.t. khaśhawul.
bush, n. būṭaey, ḍakaey.
business, n. kār, peshah, shewa'h.
busy, a. mashghūl, lagī'ā.
butcher, n. kaṣṣāb.
butt, n. naśha'h, mukha'h.
butter, n. kuch, (clarified, also grease, tallow, &c.) ghwarī.
butter-milk, n. shlom, shlombey, shlomley, (sour) tarwey.
button, n. ghūṭa'i, (loop) pulwāsha'h, gharāsha'h.
buttness, n. pushtī, aṛam.
buy, v.t. pīrodal, pīral, pah bai'a'h ākhīstal.
by, p. by, with, &c. (by all means), pah har shān sarah.

chair, n. kursī, chauki.

chamber, n. khūna'h.

champion, n. pahalawān, tūr-yālaey.

chance, n. puk, daw, wār, (fate) kismet, naṣīb; v.i. pre-watal, nāzedal.

change, v.i. badaledal, gærzedal; v.t. badalawul, gærzawul, āwushtal.

changeable, a. nā-pā'e-dār, nā-ḡarār, nīma'h-khwā.

channel, n. lār, laštaey, khwar, rūd-khāna'h.

character, n. bashanj, nāmus, nūm, (lit. disposition) kho-e.

charcoal, n. skor (pl. form, skārah), (live) skarwaṭa'h.

charm, v.t. dam ka., hūda'h ka.

chase, n. sh'kār; to follow the chase, v.t. sh'kār ka.

chasm, n. doghal dar-ghol, gor-handa'h, jzawara'h, chāwd.

cheap, a. arzān.

cheat, n. chal-bāz, darghal, makār; v.t. chal-bāzī ka., dar-ghalī ka., fareb ka., drohawul.

cheek, n. anangaey, bārkhō, rukhsār.

chest, n. ṭatar, (cavity) gargas, gogal.

chew, v.t. jzo-yal, jzowul, che-chal, krapawul, (the cud) shkhwand wahal.

chicken, n. chirgūraey.

chief, a. mashar, w'runbaey, awwal; n. khān, sardār, malik, ra'is, ḡakim, arbāb.

chiefship, or *chieftainship*, n. khānī, sardārī.

child, n. wor-kaey, w'rukaey, farzand, tankaey, halak (females take fem. form). See Grammar, page 77.

childbirth, n. langa'h lang-wālaey.

childhood, n. halak-wālaey, w'ruk-wālaey.

chin, n. zana'h, zanakh.

choice, n. (power to choose) wāk, ikhtiyār, khwaṣhī, razā; a. ghwarah, shāeh, khāṣṣ.

choke, v.i. khapa'h ke; v.t. khapa'h ka., mara'i khapa'h ka.

choose, v.t. khwaṣhawul, arnawul, shāghal, ghwarah ka.

cinder, n. skor, (live) skarwaṭa'h, khug-lan.

circuit, n. daur, daurān, gaṣht, 'arṣa'h.

circular, a. ghūnd.

cistern, n. ḡawz, ḡand, nāwar.

citadel, n. arg, ḳala', bālā-ḥiṣār.

city, n. šahr, miṣr.

claim, n. da'wa'h ; v.t. da'wa'h ka.

clan, n. khel, cham, ulūs.

claw, n. nūk, mangul, panja'h.

clean, a. pāk, spīn, ṣāf, pākīzah ; v.t. pāk ka., &c.

clear, a. pāk, ṣāf, rūr̄n, (apparent) tsargand, autsār, (free) ḳhalāṣ, yalah ; v.t. spetsal, pāk or ṣāf ka., spīnawul ; yalah or ḳhalāṣ ka.

clearness, n. pāk-wālaey, &c. ; tsargand-wālaey.

cliff, n. kamar, tsaka'h, lāsh.

climate, n. āb-o-hawā, hiwād.

climb, v.i. khatal.

cloak, n. chogha'h, baraka'h, bārana'i, (blanket) shara'i, (felt) kosaey, (fur or wool) postīn.

close, v.t. bandawul, joṛawul, (as a door) pori ka.

cloth, n. (linen) khāmta'h, sho-e, karbās, (woollen) banāt.

clothes, or *clothing*, n. n'mari, zarūki, āghostan.

cloud, n. war-yadz.

clouds, war-yadzī.

coarse, a. ghaṭ, l'wār, per.

coat, n. andraka'h, kadā'i, ḳabā.

cock, n. chirg, (crow) chirg-bāng, (of a gun) pā-e, kajak.

cold, a. soṛ, yakh ; n. sārah, yakhni, (a cold) zūkām, dūm-
aey.

collect, v.t. ṭolawul, jam'a'h ka.

colour, n. rang, laun ; v.t. rangawul.

colours, n. togh, janda'h, bairaq.

come, v.i. rā-t'lal, rā-gh'lal.

command, n. ḥukm, farmān ; v.t. ḥukm war-ka., farmāyil.

companion, or *comrade*, n. mal-garaey, mal.

company, n. ṭolaey, paṛk, ghol.

complaint, n. gilā, faryād.

complain, v.t. faryād ka.

complete, or *conclude*, v.t. tamāmawul, pūra'h ka.

conceal, v.t. puṭawul, poṣhal.

concealment, n. puṭ-wālaey.

confess, v.t. ḳablawul, or ḳabūlawul, ḳhwāla'h wa-yal, manal.

- conquer*, v.t. baræy ka., lāndi ka., mātauwul.
consider, v.t. andeshna'h ka., fikr ka., garnaal.
content, n. moṛ-ti'ā, pakḥulā-tob.
contented, a. moṛ, rāzī, (pacified) pakḥulā.
convey, v.t. (animate things) botlal, rā-wustal, (inanimate) w'ral.
convoy, n. badraḳa'h, badragḥa'h.
cook, n. bāwarchi; v.t. pakḥawul.
cool, v.t. soṛawul, yakḥawul.
coolness, n. sāra'h, soṛ-wālaey.
corn, n. ghala'h, dāna'h, (green) khwid, khasil.
corpse, n. m'raey, lāsh, murdah.
cotton, n. mā-lūch, (plant) kālaka'h.
cough, n. ṭukḥaey; v.i. ṭukḥedal; v.t. ṭukḥ wahal.
council, n. majlis, jirga'h, (a member of) jirgatū.
counsel, n. pand, naṣihat; v.t. pand war-ka., &c.
count, v.t. shmeral, garnaal.
countenance, n. makh, (favour, &c.) marasta'h.
country, n. mulk, waṭan, (native) tūn.
couple, n. juft, dwah, joṛa'h.
courage, n. maṛāna'h, z'rah-war-tob, himmat.
courageous, a. maṛanaey, z'rah-war, dilāwar.
courier, n. kashid, chapar, āstādzi, (lit. messenger).
court, n. darbār, dalbār, (civil) 'adālat.
cover, n. sar-poṣh, kāra'h, (dish) bargholaey.
cover, v.t. puṭawul, poṣhal.
covet, v.t. tama' ka., hira ka.
covetous, a. tama'-jan, liwāl.
cow, n. ghwā, (milk) pa'i-wara'h ghwā.
coward, n. nā-mard, tu-zan.
cowardice, n. nā-mardi, tu-zan-wālaey.
crack, n. chāwd, daṛa'h, (sound) ḍaz, ṭas, khrach; v.i. chāwdal; v.t. ḍaz wahal.
cracked, a. chāwd.
crafty, a. chal-bāz.
create, v.t. joṛawul, paidā ka.
creator, n. khālik.
crime, n. gunāh, taḳṣir, khatā.

crooked, a. kojz, tīt, kring.

crop, n. faṣl.

cross, v.i. porī watal, porī t'lal; v.t. terawul.

cross, a. sūt-būt, marawar, khapah.

crowd, n. ḍala'h, ṭol, ṭolaey.

cry, n. jzarā, nārah, (weep) v.i. jzaral, (out) naṛal, nārey wahal or ka.

cultivate, v.t. yow-ya'h or yawey ka., ābādawul, wadān-awul.

cunning, a. chal-bāz, fareb-jan.

cup, n. kanḍol, kanḍolaey, (china) kāsa'h, piāla'h, (metal) jām.

cure, n. raghawuna'h, joṛ-wālaey, 'ilāj; v.t. raghawul, joṛawul.

curtain, n. parda'h, hijjāb.

curse, n. la'nat, šhera'h; v.t. la'nat wa-yal or ka., šhera'h ka.

custom, n. dastūr, rasm, dod, lār, (tax) māliyā, bāj.

custody, n. jzghorana'h, sātana'h, ḥawāla'h, khūndī-wālaey.

cut, n. tsīra'h, (of a sword) guzār, (water, canal) wāla'h, (small) lašhtaey; a. tsīralaey, jzobal, ghwuts; v.t. tsīral, pre-kawul, pre-k'ral, (wound) jzoblawul, ghwatsawul, (with a sword) guzār ka. See *wound*.

D.

damage, n. troṭ, tāwan, nuḡṣān.

damp, a. lūnd, nam-nāk, z'yam-nāk.

danger, n. wera'h, khaṭra'h.

dark, a. tor.

darkness, n. t'yāra'h, tor-tam, tor-gamaey.

date, n. tārikh, (tree) khurmā, khajūr.

daughter, n. lūr, (in-law) n'jzor.

day, n. wradz or rwadz, (light) rarnā wradz, (dawn) chirg-bang, sapeday or sapeday dāgh.

dead, a. maṛ, (as a tree) m'ram.

deadly, a. kātīl.

deaf, a. kūrn.

deafness, n. kūrn-wālaey.

dear, a. grān, 'azīz.

• *dearth*, n. kākhti, tangsa'h, tangsī'ā, grānī.

death, n. marg, ajal.

debt, n. por, qarz.

debtor, n. porawuraey, qarz-dār.

deceit, n. droh, chal, fareb.

deceitful (person), a. drohūnkaey, chal-bāz, fareb-jan.

deceive, v.t. ghulawul.

decrease, n. lajz-wālaey; v.i. lajzedal, kamedal; v.t. lajz-awul, kamawul.

deep, a. jzawar, star, (acute) hošhyār.

defeat, a. māt, māt-ya'h, pær; v.t. mātaul, māt ka., pær ka.

defect, n. troṭ, waṭa'h, (deformity) 'aib.

defection, n. jār-wātah, (sedition) yāghī-garī.

defend, v.t. sātal, jzghoral, gāl-al.

defile, n. tangaey, kūshṭ, dara'h.

delay, n. dirang, dzand, lārgah; v.t. dirang or dzand ka.

delicate, a. naraey, bārīk, nāzuk, sh'kulaey.

delight, n. khwašhī, sakha'h, khush-hāli.

deliver, v.t. āzādawul, yalah ka., (make over to) spāral, hawāla'h ka.

deliverance, n. khalāšī, āzādagī, āzādī, yalah-wālaey.

deny, v.i. munkiredal, v.t. inkār ka.

depart, v.i. t'lal, lāral, drūmal, lejzda.

departure, n. tah, t'lah, t'lana'h, lejzdana'h, wartag.

depend, v.i. maukūf ke., dzawrandedal, v.t. ta'luḡ lalal, i'tibār ka.

dependence, n. bāwar, umīd, i'tibār, takīa'h.

deplore, v.a. armān ka., afsos ka., tartāb ka., toba'h sh'kal.

depth, n. jzawar-wālaey or jzawar-tob.

descend, v.i. prewatal, kūzedal, nāziledal.

descent, n. jzawaredana'h, jzawar-wālaey, kūzedana'h, prewātah; peṛa'i, aṣl.

desert, n. maira'h, dašṭ, ṣaḥrā, chūl; a. wijār, wairān; v.t. (see *abandon*) tark ka., (run away) tašhtedal.

deserter, a, n. tašhtedūnkaey.

desire, n. ghošt, hanḍa'h, hatsa'h; hawā; v.t. ghošttal, hanḍa'h laral.

despise, v.t. kajzal, spuk garnal, ghandal.

destroy, v.t. warānawul, rangawul, kharābawul, wijārawul.

detain, v.t. pātaawul, man'a'h ka., hiṭālawul.

devastate, v.t. natal, wijārawul, pā'e-māl ka., tarāj ka., lūtal.

devotee, n. zāhid, darwesh.

devotion, n. 'ibādat, n'mundz.

dew, n. parkha'h.

die, v.i. m'ral, maṛ ke.

different, a. bael, beyal, judā, nūr.

difficult, a. grān, sakht, mushkil.

dig, v.t. kandal, kanodal.

digestion, n. hazm; *to digest*, v.t. hazmawul.

diminish, v.i. kamedal, landedal; v.t. kamawul, lanḍawul.

dinner, n. khwarāk.

dip, n. ghūpa'h, ghoṭa'h; v.t. ḍubawul, ghoṭa'h war-kawul, ghūpa'h khwarāl, or wahal.

direction, n. lor, loraey, makh, khwā, pala'h, (order) ḥukm, farmān, (of a letter) sar-nāma'h.

dirt, n. khīra'h, khīraey, rash, nā-pākī.

dirty, a. khīran, khachan, palid, nā-pāk.

disaffected, a. yāghi, sar-kaśh, fasādī.

discharge, n. ṭāk, ṭrak, ṭak, ḍaz, shilak, pre-yastana'h, rukḥṣat, bar-ṭarafi.

discharge, v.t. bāsal, pre-bāsal, pre-yastal, ghurzawul, wishtal, ṭāk ka., khalāṣawul, tashawul, (dismiss) dzawāb war-kawul, bar-ṭaraf ka., rukḥṣat ka., lirī ka.

discipline, n. ā'in, kā'ida'h, tāḍib; v.t. tāḍib ka.

disciplined, a. tāḍib kawulaey, āmokhtah.

disclose, v.t. tsargandawul, bartser ka.

discontented, a. nā-rāz, khapah, nā-khwaśh.

discontinue, v.t. pre-khodal, pre-śh'wal, tark ka.; v.i. prejz-dal.

discord, n. fasād or fasāt, fitna'h.

discover, v.t. ma'lūmawul, pejzandal; mūndal, bī-ā-mundal.

disease, n. maraz, randz, nā-rogh-ti'ā, nā-joṛi.

disgrace, n. bad-nāmi, ruswā'i, makh-tori; v.t. bey-nang ka., makh-tor ka., sharmawul, bey-'izzat ka.

dish, n. taba'i, taghāraey, (iron) tabakhaey, (brass) rikābi.

dismiss, see *discharge*.

disperse, v.t. tār-pah-tār ka., khwarawul, khwadzawul.

displease, v.t. marawur ka., wezārawul, kaṛawul, randzawul.

displeasure, n. marawur-tob, wezāri, nā-rāzi, khapa'h-gi.

disposition, n. kho-e, khwā, tab'a'h; tartib, joṛ-ti'ā.

dispute, n. jagṛa'h, steza'h, jang; v.t. steza'h ka., &c.

disrespect, n. bey-adabi, bey-ḥurmatī.

distance, n. lār, dzā'e, fark, (time) mūda'h.

distant, a. liri, prata'h.

distinguish, v.t. pejzandal; z'dah ka., ma'lūmawul, lidal.

distress, n. khwāri, tangsa'h, tangsi'ā, mirtsī, gham; v.t. tangawul, zahirawul, rabṛawul.

district, n. tapa'h, cham, tormān.

distribute, v.t. weshal, brakha'h or bakhra'h ka.

ditch, n. khandak, kā-ha'i, kanda'h.

dive, n. ghoṭa'h, ghūpa'h; v.t. ghoṭa'h ka., &c.

divide, v.t. pre-kawul, pre-k'ral, tsirey ka., tsirawul, ghwutsawul; weshal, wand ka., kismat ka.

do, v.t. kawul, k'ral, joṛawul.

doer, n. kawūnkaey, kaṛūnkaey, joṛawūnkaey.

dog, n. spaey; *bitch*, spa'i.

domestic, a. ael or il, koranaey; n. naukar, (economy) kor-wālaey, kor-māna'h.

door, n. war.

double, a. dwah-bghargah, dwah-braghah, dwah tā.

doubt, n. shakk, gumān, shubha'h; v.t. shakk lalar, shubha'h ka.

dough, n. khamira'h, āshalī, (mass of) peṛa'h, ghunḍa'h.

doze, v.t. par-nā w'ral; v.i. nīm-khwābi pre-watal.

drag or *draw*, v.t. rā-kājzal, rā-sh'kal, rā-k'shal, kashāla'h ka.

drawers, n. paṛtūg, shalwār.

dreadful, a. werawūnkaey, sahm-nāk.

dream, n. khūb, (imagination) khiyāl; v.t. khūb lidal, khiyāl ka.

dress, n. āghostana'h, zaṛūkaey, n'marī, kālaey; v.t. āghostal, āghostawul, pośhal, (cook) pakhawul.

drink, n. ts'śhāk; v.t. ts'kal, ts'shal.

drip, or *dribble*, or *drop*, v.i. tsātsedal.

drizzle, n. pūna'h, rangaey bārān.

drive, v.t. (away) shaṛal, raṭal, lirī ka., taśhtāwul, (cattle) bī-wal, botlal, ramawul, (horse) zoral, (nail or peg), ṭakawul, mandal, wahal.

drop, v.i. (leak) tsātsedal, (descend), kūzedal, (slip) śhwayedal, (fall) pre-watal, (leave off) prejzdal, pre-śhodal.

drove, n. (sheep or goats) rama'h, ghela'h, kandaḱ, (oxen) gohār, goram.

drover, n. gorwān, ghobah, gāharaey, (of sheep) shpūn, (of buffaloes) gūjar.

drown, v.t. dūbawul, gharkawul, (lay under water) lāhū ka.

drunk, a. mast, nasha'h-waraey.

dry, a. wuch, (as land) tajzaey, tosand; v.i. wuchedal; v.t. wuchawul.

dryness, n. wuch-wālaey.

dung, n. (horse) kharshinah or kharshirnah, (camel, sheep or goat) pachey, (of cows or buffaloes) ghushāyah, (human) ghul; v.t. ghul ka., kharal, hājat ka., (heap of) derān, khadzala'h.

dusk, n. mā-śhām, laṛa'h.

dust, n. dūrey, khāwrey; v.t. tsandal, (to dredge or sprinkle) dūrawul.

dusty, a. dūredalaey, khāwrin.

duty, n. (military) pahra'h, tsoka'i, pāswānī, (tax) bāj, chungae, haḱḱ, (business) kār, (obligation) farz.

dwarf, n. chūnaey, mandaraey, l'weshtinak.

dwel, v.i. aosedal, āstedal, pātedal, m'ledal; v.t. astogna'h ka., astoga'h ka., mīšta'h ka.

E.

ear, n. ghwajz, (of corn) wajzaey.

early, a. pah lo-e saḥr or saḥār, pah saḥār, wakhtī, (crop) mahīna'h.

earn, v.t. gaṭal, ḥāṣil ka.

earth, n. khāwra'h, (land) z'maka'h, zamin, mulk, (the earth) naṛa'i, dunyā, jahān.

earthen, a. khāwrin.

ease, n. astogna'h, dama'h, ārām, āsūda'h-gī.

easy, a. āsān, spuk, sam, (circumstances) moṛ.

eat, v.t. khwaral.

eatable, a. khwarākī.

edge, n. (of a sword, &c.) makh, dam, (brink) ghāra'h, tselma'h, tsarma'h, (rim) ja'i, lor; *to set on edge* (the teeth), ghāsh taghawul, (sharpen) tera'h ka.

educate, v.t. pālal, (cause to read) l'walawul.

effect, n. pāzah, kār, aṣar; v.t. joṛawul, kawul, k'ṛal.

effects, n. māl, sāmān, asbāb, kāli.

egg, n. haga'i, hā.

elbow, n. tsangal, tsangala'h.

elder, a. mashar; n. mashar, spin-jzīraey.

elephant, n. hātī, pīl.

elevation, n. khāta'h, l'war-tob, l'war-ti'ā, ūchat-wālaey, hask-wālaey.

elope, v.i. (run away) tašhtedal; v.t. (with a woman) maṭiz ka., (as a woman) maṭiza'h ke.

embark, v.i. pah jahāz or pah beṛa'i khatal or swaredal or sparedal.

embrace, n. ghejz, ghūzaey; v.t. pah ghejz or pah ghūzi k'shey niwal, baṛṛandī ka., bara'h-gara'h ka., rogh-bar ka.

employment, n. kār, roz-gār, khidmat, mashghulā.

empty, a. tash, daḍ, khālī; v.t. tashawul, to-yawul.

encourage, v.t. tasallī or dam-dilāsā war-kawul, khātir-dārī ka., takia'h ka.

end, n. pitska'h, pitskaey, sar, tsūka'h; ākhir, khatm, ḥadd, tselma'h; v.t. ākhir ka., khatam ka., tamāmawul, etc.

endure, v.i. sahal, sahedal; v.t. z'ghamal, petsal; (to last) v.i. pā'edal.

endurance, n. petsana'h, z'gham, ṣabr, tāḳat, zor.

enemy, n. dušman, mirtsaman, ḥarīf.

engage, v.t. mashghūlawul, lagawul, pah kār n'shalawul, (fight, set to) jang n'shatal, jang n'shalawul; v.i. jang-edal.

enjoyment, n. maza'h, khwand, khwašhī, śhādī.

enlarge, v.t. planawul, ūjzdawul, lo-e-awul.

enmity, n. dušmani, mīr-tsi, badī, ṭaka'h.

enquiry, n. puštana'h, shanana'h, tafahhūs.

entangle, v.t. n'shalawul, tsapolaey ka.; *to become entangled*, v.i. n'shatal, tsapolaey ke.

enter, v.i. nanawatal, k'she-watal, dākhiledal.

entire, a. drast, ṭol-ṭāl, tamām.

entrails, n. larmanah, kul-mey.

entrance, n. nanawātah, war, khula'h.

entreat, v.t. minnat ka., 'arṣ ka., ghošhtal.

entrenchment, n. bāra'h, sangar.

equal, a. barābar, sam, yo-shān, makhaey.

erect, a. w'lār, jig, lak, ṭing; v.t. w'lārawul, khe-jzdal, wudrawul.

escape, n. khalāṣī, nijāt, tešhta'h; v.t. tešhtedal, nijāt mundal, ter-watal, khalāṣidal, wur-hedal.

escort, n. badraḳa'h, badragha'h, (cavalry) swar-lanī, swarli; v.t. rasawul.

estimate, v.t. shmeral, garnal.

evacuate, v.i. jār watal; v.t. tashawul, khālī ka., (stool) ghul ka.

even, a. sam, hawār, barābar, (alike) gund, yow shān, twal.

evenness, n. sam-wālaey, hawār-ti'ā, gundī.

evening, n. mā-śhām, begāh, shūma'h.

evil, n. badī, balā, wabāl, kharābī, āfat.

ewer, n. kūza'h, kūza'h-ṛa'ī.

examine, v.t. goral, dzīr katal; shanal, laṭawul; azmāyil, āzmā'isht ka.

excellent, a. śhæh, deṛ śhæh.

exchange, v.t. badalawul.

excuse, n. bāna'h (*lit.* bahāna'h), hira'ī, 'uzr, ḥīla'h; v.t. bāna'h ka., hira'ī ka.

execute (perform), v.t. kawul, k'ral, joṛawul, pah dzā-e ka., (kill) wajzl, wajlal, ḳatlawul, maṛ ka.

- exert*, v.t. ko^{sh}i^{sh} ka., zor ka. or wahal.
exhalation, n. b^rās, la^ra'h, waj^zm, waj^zma'h.
exhausted, a. staraey.
exist, v.i. aosedal, kedal, sh'wal; v.t. j^zwandūn ka.
existence, n. j^zwand, j^zwandūn, j^zwāk.
expect, v.a. lār katal, umīd lalar, 'intīzār ka., tawa^kku' ka.
expectation, n. intīzārī, tama', tawa^kku'.
expedient, a. gh^wara'h, munāsib, wājib, (contrivance) chal, tadbir, chāra'h, band.
expedition, n. (military, campaign) safar, (inroad) tsot, chapā-o, tākht.
expel, v.t. sha^ral, bāsāl, ra^tal, yastal, ḥa^tal, porī-jzanī ka., liri ka.
expense, n. kharts, kīmat, bai'a'h.
explain, v.t. bayānawul, pohawul, shōwul, tsargandawul.
explode (go off), v.i. khalāsedal, v.t. ṭāk wahal; (let off) ṭāk ka.
extent, n. plan-wālaey, ūj^zd-wālaey, andāza'h, ḡadr.
extinguish, v.t. ma^rawul, sa^rawul.
eye, n. starga'h.
eye-brow, n. w' rūdza'h, w' rūza'h.
eye-lash, n. bārna'h.
eye-lid, n. dzedzma'h, dzejzma'h, dzezma'h.

F.

- face*, n. mak^h.
face to face, mak^hā-mak^h, w' rāndī.
fagot, n. geḡaey.
faint, n. nā-tuwān, zā-if, bey-tāb, bey-khūd; v.i. bey-ho^{sh}edal, bey-khūd or bey-tāb ke.
fair, a. spīn, pa'i-mak^haey, shā-istah, k'shulaey.
fair (a), n. mausim bāzār.
faith, n. sāh-wisa'h, khal, bāwar, imān, dīn.
faithful, a. rīsh^tūnaey, rīsh^tīnaey, dīn-dār.
faithless, a. bey-wafā, bey-imān.
fall, v.i. pre-watal, lwe-dal, drabal; *let fall*, v.t. pre-yastal, pre-bāsāl, pre-jz^dal; *fallen*, a. prot, pre-wataey, etc.

- fall*, n. pre-wātah, pre-watana'h, drabawuna'h.
fallow, a. liyah, waz-gār, shār, tash, waḍ.
false, a. darogh, darogh-jzan, bāṭil.
falsehood, n. palma'h, darogh, fareb.
family, n. kor, koṛma'h, kāḍa'h; tabār, nasl, aulād.
famine, n. grānī, kākhtī, ḍukāl.
famous, a. mashūr, nāmer.
far, a. lirī, bi-yartah.
farmer, n. zamīn-dār, ijāra'h-dār.
fast, a. grandaey, talwārī, zær, halwāk; ṭing, klak, mazbut.
fast, n. rojza'h; v.t. rojza'h loral or niwal.
fasten, v.t. taral; klakawul, ṭingawul.
fat, a. tsorb, ghaṭ, peṛ, peraṛ, ṭand, pund, kharat; n. (grease) wāzda'h, wazga'h, spina'h, (melted) ghwaṛī, mū.
fate, n. kismet, qazā, nasib, taqdir.
father, n. plār, (grand) nikah.
fatherless, a. plār-maraey.
fatigued, a. staraey, stomān, haukah; *to become fatigued*, v.i. staraey ke., haukah ke.; v.t. staraey or haukah ka.
fault, n. wabāl, gunāh, kuṣūr, taqṣīr.
faultless, a. bey-gunāh, bey-taqṣīr.
favour, n. makh, makh-mulāḥiza'h, sat, sela'h, selwa'h, mihrbāngī; v.t. sela'h or selwa'h ka., makh war-kawul, mihrbāngī ka.
fear, n. wera'h or yera'h, sahm, tara'h, tarhara'h, andesh-na'h, khof; v.i. weredal, yeredal, tarhedal, andeshna'h ka.
fearful, a. weredūnkaey, (inspiring fear) werawūnkaey, tarhūr, khof-nāk.
feeble, a. zā-if, kam-zor, sust,
feed, v.i. tsaredal, tsaral; v.t. khwaral, (nourish) pālal, sātal; v.t. tsarawul, khūrawul, wāshah āchawul.
feel, v.i. sahedal, k'shal, khwaral, kājzal; v.t. z'ghamal; shanal, laṭawul, lamsawul, (feel for) gham-khorī ka., z'rah-s'waey ka.
feeling, n. z'rah-swaey, poh, rahm, tars.
fellowship, n. rogħa'h, jorišht, mal-gar-ti'ā.
felt (material made from wool), n. lamtsa'i, krāsta'h.

female, n. khadza'h, artina'h; a. khadza'h.

ferry, n. guzar, gudar, paṭarn.

fertile, n. lap-tsəṭ, ghala'h-khez.

fetch, see *bring*.

feud, n. badi, mīrtsi.

fever, n. taba'h.

few, a. lajz, tso, patsārney, poṭuskaey, pūṭaey.

fidelity, n. wafā-dārī, imān-dārī, namak-ḥalālī.

field, n. (allotment) wand, paṭaey, kišt.

fiery, see *hot*.

fight, n. jang, mukaddama'h; v.t. jang n'shalawul, jangedal, (a skirmish) jangūṛaey.

fill, v.t. ḍakawul.

find, v.t. mūndal or mundal, bī-ā-mūndal, paidā ka.

fine (a), n. tāwān, nāgha'h; a. naraey, mahīn, bārik; v.t. tāwān ākhīstal.

finger, n. gūta'h (also a toe), (thumb and great toe) baṭa'h or kaṭa'h gūta'h.

fir, n. naštār.

fire, n. aor, (wood) bālarn, (place) n'gharaey, aor-ghālaey; v.t. (set on) sedzal, balawul, aor pori ka., (discharge) khalāṣawul, wištāl, wahal, āchawul.

firm, a. klak, ṭing, pā'e-dār, mazbūt.

first, a. awwal, awwulnaey, umṛaey, w'ṛunbaey, w'ṛumbal-aey.

fish, n. māhaey.

fist, n. sūk, mūṭ, mūṭaey.

fit, a. joṛ, barābar, pīrzo, yarzan, bāedah, dzā-e larī, munā-sib, wājib, lāzim; v.t. barābarawul, palah-pori ka., joṛawul, (as a dress) v.i. barabaredal.

fitness, n. joṛ-tī-ā, pīrzo-wālaey, lī-ākāt.

fix, v.t. taṛal, lagawul, pori ka., w'lāṛawul, wudrawul, n'jat-al, khaśhawul.

flame, n. lanba'h, shughla'h, barānda'h, lūkhara'h; v.i. swal.

flask (for powder), n. kisbat.

flat, a. sam, sat, hawār, (flat, table-land) steza'h, būṛa'h, (stale) bey-khwand, (pressed) tsap-lāk, chīt, chīt-pīt.

flatten, v.t. samawul, hawār ka., tsap-lāk ka., chīt-pīt ka.

flattery, n. chāplūsī, đirpalī.

fleece, n. warg.

flesh, n. ghwaśha'h.

flight, n. taśhtedana'h, teśhta'h.

fling, v.t. āchawul, wīshtal.

float, v.i. bahedal, lāhū or lanbah ke.

flock, n. rama'h, kanḍak.

flog, v.t. wahal, karōrey wahal.

flood, n. nī-ūz, nīz, sail-āb, (of tears) raṭ.

flour, n. aora'h.

flow, v.i. bahedal, rawānedal.

fly, v.i. ālwatal, wur-zedal.

fodder, n. tsar wāśhah, alaf, khwid, shna'h.

foe, see *enemy*.

fog, n. laṛah, dand.

fold (sheep), n. shpol, (layer) bragh.

fold (up), v.t. n'ghaśhtal.

follow, v.i. palah-pasey ka.; manal, laman nīwal, pai-rauī ka.

food, n. khwāra'h, shūma'h, (*lit.* bread) n'mara'i.

fool, n. palwand, pohar, poharaey, nā-dān.

foot, n. pśha'h, (on foot) palaey, pah pśha'h.

foray, n. tsot, botah, z'ghāst, hapa'h, ilghār.

forbid, v.t. man'a'h ka.

force, n. was, bram, zor, tawān, kuwat; jabr, zulm.

ford, v.t. porī t'lal or watal.

forenoon, n. peshin, tsāst.

forest, n. barn, dzangal, beśha'h.

forget, v.t. herawul.

forgive, v.t. bakhśhal, pəlawul, pulawul.

forgiveness, n. bakhśh, bakhśhana'h.

form, v.t. jorawul, sāzawul, tanḍal.

forsake, see *abandon*.

foundation, n. wekh, bonsaṭ, bunyād, aṣl.

fountain, n. chīna'h.

fowl, n. chirg, (hen) chirga'h.

fraud, n. chal, droh, ghlā, fareb.

free, a. aelah, yalah, sarah, waz-gār, āzād, khalāṣ.
fresh, a. shin, zarghūn, tāzah, tai-yār, takrah.
friend, n. dost, ashnā'e, yār.
friendship, n. dostī, ashnā'ī, pejzand-galwī or galī, yārī.
fright, see *fear*.
frighten, v.t. werawul, tarhawul, dārawul.
front, n. makh, (in front) makhā-makh.
frost, n. kangal (*lit.* ice), yakh (*lit.* ice), (hoar) asa'ī.
frozen, a. yakh-shawae, kangal-shawae.
fry, v.t. talawul, te-yāl, w'rīlawul.
fuel, n. bālarn, k hazala'h, war-k hara'h, largaey.
fusee, n. falīta'h, fatīla'h.
full, a. ṭal, ḍak, moṣ.

G.

gain, n. gaṭa'h, sūd, naf'a'h, fā-ida'h; v.t. gaṭal, mūndal.
gale, n. sila'ī, ṭufān, bād.
gallop, v.t. tezal, po-ya'h ka.
garb (garment), n. zarūkaey, āghostana'h, āghustan, n'waraey, libās, jāma'h; (fashion, mode), toga'h, shān, rang.
garrison, n. da kil'ey or da ḥiṣār khalk.
gather, v.t. ṭolawul, jam'a'h ka., (pluck) arnawul, shūk-awul.
gathering (of people), n. ṭol, ṭolaey, ṭolga'ī.
genealogy, n. peṛa'ī, pusht, zū-zāt, shajrah, nasab, nasal, aṣl.
generation, a, n. pusht, peṛa'ī; daur, zamāna'h.
generosity, n. bakhshana'h, sakhāwat, sakhi-tob.
gentle, a. ḥalīm, aṣil.
get, v.t. mūndal, gaṭal, paidā ka., (up) v.i. pātsedal, portah ke.
gift, see *present*.
girl, n. jina'ī, jinaka'ī, pēghla'h, (betrothed) changāla'h, (slave) windza'h.
girth, n. tāng, tātang, paṭa'ī.

give, v.t. rā-kawul, dar-kawul, war-kawul (see Grammar, p. 21), bakhshal, shandal, (evidence or pay respects) lal, lawdal.

giver, n. war-kawūnkaey.

glad, a. khwaśh, śhād, khūsh-hāl.

glad-tidings, n. zeraey, (a bringer of) zeraḥ-garaey.

gladness, n. khwaśhi, śhādī, khūsh-hālī.

glare, n. dzala'h, rarnā, (glow) breshnā, wajzm.

glass, n. śhiśha'h, (mirror) ā-īna'h.

glow, n. todūkha'h, tod-wālaey, swaey; v.i. todedal, swal.

go, v.i. t'lal, drūmal, drūmedal, lāral, rawānedal; v.t. kūch ka.

goat, n. wuz, psah, (she) b'za'h, wuza'h, (wild) mār-khūr, (hair) aojz-ghūney.

God, n. Allah, Khudā-e, Rabb; *God knows*, Khudā-e z'dah.

gold, n. sarah zar, zar, ṭilā.

good, a. śhæh, śhāghalaey, ghwarah, nek; n. śhe-gara'h, śhe-garey, neki, sūd, fā'ida'h.

goodness, see preceding.

goods, n. asbāb, māl, raḳht, kālī (plural of kālaey).

gorge, n. dara'h, tangaey, mara'i, kuśht.

govern, v.t. ḥukūmat ka., ḥukm ka., 'aml ka.

government, n. ḥukūmat, 'aml dārī, sardārī, khānī, (state) sarkār.

governor, n. ḥākim, sardār, 'amr-dār.

grain, n. dāna'h, ghala'h.

granary, n. anbār khāna'h.

grant, v.t. bakhshal, manal, qabūlawul.

grasp, v.t. pah mūt or pah manguley niwal.

grass, n. wāśhah, 'alaf.

grave, n. gor, kabr, (clothes) kafan.

gravel, n. jzaghāl, shiga'h, giṭaey, (small) giṭa'i.

gravelly, a. shiglānah, giṭin.

gray, a. speræh, khær (lit. mud-coloured), (hair) brag, (a horse) shīn.

graze, v.i. tsaredal, tsaral, (abrade) blosedal, b'lodal, sūl-edal; v.t. powul, piā-yil, tsarawul.

- grazier*, n. (also a nomad) powandah,* powünkaey.
grease, n. ghwarāey, spīna'h, mū, wāzda'h, wāzga'h ; v.t. ghwarawul.
greasy, a. ghwar.
great, a. star, ghaṭ, lo-e, z'barg.
greatness, n. star-wālaey, ghaṭ-wālaey, lo-e-wālaey.
green, a. shin, zarghūn, (unripe) ūm, tānda'h.
grief, see sorrow.
grievous, a. sakht, randz-nāk, gham-nāk.
grind, v.t. ao-rawul, ao-ra'h ka., arnal.
grindstone, n. tsarkh, psān, (for corn) mechan.
groan, n. zgerwaey, heng (plural, henga-hār) ; v.t. zgerwaey ka., henga-hār lalar, henga-hār ka.
ground, n. z'maka'h, zamīn.
grow, v.i. (as vegetation) tūkedal, zarghūnedal, (increase) zī-ātedal, ghaṭedal, lo-e-edal, (become) kedal, (old) zar-edal.
growl, v.i. ghṛunbedal.
guard, n. pāsawān, tsokī-dār, pahra'h-dār, (a protector) sātandoaey, sātünkaey, jz'ghoraey ; v.t. pāsawānī ka., tsoka'i ka., jz'ghoral, satal.
guest, n. melmah.
guide, n. lār-śho-wünkaey, balad, (spiritual) pīr, peshwā, murshid.
guilty, a. gram, gunāh-gār, takṣīrī, takṣīr-wār.
gun, n. ṭopak or topak, (powder) dārū, (ball) mardaka'h, mardakaey, gola'i.
gunner, n. ṭopak-chī, top-chī.
gush, n. dāra'h, shuturaka'h, tsarīka'h ; v.i. dāra'h wahal, shuturaka'h wahal.

* From the verb "powul." The nomad Afghāns are known as Powandahs and Kochīs, but some of the "masters of the subject" style them "Provindahs" and "Provin-diahs," and erroneously imagine the name to refer to tribes of Afghāns so-called.

H.

habitation, n. astoga'h, astogna'h, borjal, kor, mishta'h.

hail, n. jzāla'h, jzala'i; v.t. jzāley or jzala'i aoredal.

hair, n. weštah, (goats') aojz-ghūney.

half, n. nīm, nīmāyah; v.t. nīkawul, dwah nīmah ka.

halt, v.i. āstedal, daredal, wudredal; v.t. dera'h ka., mukām ka.

hamlet, n. bānda'h, kalaey.

hammer, n. pēlk, tsatak, (wooden, a mallet) dabalaey, dabla'i, baghar; v.t. takawul, tak wahal, trakawul, wahal.

hand, n. lās, chaka'h, mangūl, panja'h, (handful) lapa'h, (double handful) lapakaey.

handle, v.t. lās lagawul, lās war-w'ral, lās wahal.

handsome, a. shā-istah, k'shulaey, pa'i-makhaey.

happen, v.i. pēshedal, pre-watal, teredal, sh'wal, kedal, nāziledal.

happy, a. khwash, khush-hāl.

harass, v.t. āzārawul, rabrawul.

hard (rigid), a. klak, tīng, sakht, (difficult) grān, (ripe, hard, etc.) pokh.

harvest, n. faṣl, (spring) aoraey, (autumn) manaey, (gathered in) lau.

haste, n. talwār, gaṛandaey-tob; (to make) v.t. gaṛandaey ka., talwār ka.

hate or *hatred*, n. dušmanī, dušnī, badī, khwā-badī, tak-a'h, ghach, kraka'h; *to hate*, v.t. kajzal, ghandal, kraka'h ākhistal.

have, v.t. darlal, larial.

hay, n. wuch wāsha'h, pash-kālaey.

head, n. sar, koṭaey.

heal, v.i. raghedal, joṛedal; v.t. raghawul, joṛawul.

health, rogh-ti'ā or wālaey, joṛ-ti'ā or wālaey.

heap, n. dera'i, ṭop, (dung) ḍerān, rash; v.t. tapal, ghūndawul.

hear, v.t. ārwedat, ghwajz bāsāl.

heart, n. z'rah, dil.

heat, n. tod-wālaey, todūkha'h, garmī; v.t. todawul, (warm) taram ka., (boil) yashawul.

heavy, a. drūd.

height, n. ūchat-wālaey, l'war-wālaey.

help, see *assistance*.

helpless, a. z'mol, lā-chār, nā-tawān, 'ājiz, (from wounds) zam-z'molaey.

herd, n. park, (cows, bullocks) gāhar, gohār, (horses) gala'h, (buffaloes) goram.

herdsman, n. shpūn (of sheep), gāhu, ghobah (of cows and oxen), gūjar (of buffaloes, also name of a non-Afghān people in parts near Peshāwar).

hide, v.i. puṭedal; v.t. puṭawul.

hill, n. ghūṇḍa'h, (hillock) ghūṇḍa'i. See *mountain*.

hinder, v.t. haṭālawul.

hire, n. kirā-ha'h; v.t. pah kirā-ha'h ākhistal.

hold, v.i. pātedal, ṭingedal, dzā-edal, n'shatal, lagedal; v.t. niwal, sātal, khundī ka., ākhistal, jzghoral.

hole, n. sūra'h, sūraey.

hollow, a. kāwāk, tahana'h, ḍaḍ; n. jzawara'h.

home, n. astogna'h, astoga'h, kor, borjal, mishta'h

honesty, n. rišti'ā, diyānat, diyānat-dārī.

honour, n. nang, nūm, makh, 'izzat.

hoof, n. swa'h, sum, (cloven) shongaraey, nūk.

hope, n. umīd, khal, ṭama'; v.t. umīd or tawḳḳu' lalal.

horn, n. sh'kar.

horse, n. ās, (pack) yābū (*lit.* pony), (man) swor, spor.

hospitality, n. melmastī'ā.

host, n. tsashtan, merah, (army) fauj, laṣhkar.

hostess, merman, tsashtana'h.

hostility, see *enmity*.

hot, a. tod, garm,

hour, n. sā'at, (a watch of three hours) pahar.

house, n. kor (also household), khūna'h, mena'h, (storied) mārna'i.

humanity, n. sarī-tob.

humble, a. nā-tsīz, gharīb, 'ājiz.

humid, see *damp*.

humility, n. nā-tsīzī, gharībī, 'ājizī.

hunger, n. lwajza'h, lewāl-tob.

hungry, a. wajzaey, nagh-lānd, lewāl.

husband, n. merah, tsashtan.

husbandman, n. zamīn-dār, baz-gar, kisht-kār, (hired)
charey-kār, dih-kān, or dih-gān.

husbandry, n. kar, kisht-kārī, zamīn-dārī.

I.

ice, n. kangal, yakh.

idle, a. aṭāl, laṭ, sust, gharand, (unemployed) wazgār,
(trifling, as talk) pūch, pūch-pūch, prat, prata'h.

idleness, n. laṭ-wālaey, wazgār-tob.

ignorance, n. nah-pohī, bey-khabarī.

ill (sick), a. nā-joṛ, nā-rogh, randzur, bīmār.

illness, n. nā-joṛ-ti'ā, etc., randzūrī, randz, bīmārī.

illegal, a. ḥarām, nā-ḥaḳḳ, nā-rawā.

impassable, a. bey-gūdar or guzar, bey-lār.

impede, see *hinder*.

implements, n. loṣhī.

important, a. grān, lo-e, baḍa'i, (weighty) drūd.

imprison, v.t. ḳaid ka., band ka.

improper, a. nā-kār, nā-munāsib, nā-ṣhanaey, nā-lā-īḳ, nā-
kardaey.

inclination, n. khwā, ghoṣht, minā'h, z'rah.

increase, n. zī'āt-wālaey, ḍer-wālaey, wadānī; v.i. zī'ātedal,
ḍeredal, (expand) paṛsedal, khwardal, wadānedal; v.t.

zī'ātaul, ḍeraul, wadānawul, paṛsawul, khwarawul.

indolence, n. shaṭāl-wālaey, shaḍāl-wālaey, laṭ-wālaey.

industry, n. koṣhīṣh, miḥnat, jahd.

infancy, n. kachūt-wālaey, ṭufūliyat.

infant, n. tандаey, tankaey, woṛ-kaey, kachūṭaey, (suck-
ing) pa'i-rawaey.

infantry, n. pī-ādah-gān, (battalion) palṭan.

inferior, a. (in age, rank, etc.) *kashar*, *lar*, *sh'keah*, *k'shat-a'h*, (mean, unimportant) *spuk*, *adnā*, *dūn*.

infidel, a. *kāfir* (lit. unbelieving), *bey-dīn*, *bey-īmān*; n. *kāfiraey*.

infirm, see *weak*.

(him) *inflict*, v.t. *war-kawul*, *rasawul*, *k'ral*, *kawul*, *āchawul*.

inform, v.t. *khabarawul*, *khabar ka.*, *pohawul*, *sho-wul*.

information, n. *khabar*.

ingress, n. *nanawātah*.

inhabit, v.i. *āstedal*, *aosedal*; v.t. *astoga'h* or *astogna'h ka.*, *pre-mishtal*, *mishta'h ka.*, *wadānawul*.

inhabitant, n. *aosedūnkaey*, *astedūnkaey*, *āstogyaey*.

inheritance, n. *mīrās*.

injure, v.t. *āzārawul*, *ziyān* or *tāwān rasawul*; *wrānawul*, (pain) *ṭapī ka.*, *jzobalawul*, *khujzawul*, *randzūrawul*.

injury, n. *ṭap*, *khujz*, *ziyān*, *āzār*, *randz*, *nuḡsān*.

injustice, n. *zulm*, *bey-dādī*, *bey-insāfī*, *nā-ḡaḡḡī*.

innocent, a. *bey-gunāh*, *bey-taḡḡīr*, *pāk*, *ṣāf*, *spīn*.

inquire, v.t. *puṣhtedal*, *puṣhtana'h ka.*, *sawāl ka.*, (seek, examine into) *laṭawul*, *shanal*.

insensible, a. *bey-hoṣh*, *bey-khūd*; *bey-parwā*, *bey-khabar*.

insolent, a. *sar-kāsh*, *bey-adab*, *gustākḡ*, *diler*.

inspect, see *see*.

inspection, n. *katana'h*, *kātah*, *līdah*, *līdana'h*.

inspector, n. *katūnkaey*, *līdūnkaey*, *nāḡīr*, *dāroḡḡah*.

instalment, n. *ūḡṛa'i*.

instruct, see *teach*.

instrument, n. *loṣhaey*, *kālaey*, *ālat*, *hatīyār*.

insurgent, n. *yāḡḡī-gar*, *fasādī*, *pasātī*.

intellect, n. *poha'h*, *hoṣh*, *fahm*, *'aḡl*.

intelligence, n. *poha'h*, *fahm*, *'aḡl*, *hoṣh-yārī*.

intention, n. *ḡaṣḡd*, *niyat*.

interrogate, see *question*.

interval, n. (of time) *muda'h*, *wār*, (space) *dzā-e*.

interview, n. *kātah*, *līdah*, *līdana'h*, *dīdan*, *mulāḡāt*.

intimidate, v.t. *werawul*, *ḡārawul*.

intrust, v.t. *spārāl*, *pāslawul*, *ḡawāla'h ka.*, *amānat yeṣh-awul*.

- invade*, v.t. dāra'h ka. or pre-watal, tākht ka.
invent, v.t. joṛawul, hikmat rawānawul, paidā ka.
invention, n. hikmat.
invert, v.t. aṛawul, naskorawul, badalawul.
invest, v.t. hiṣārawul, maḥāṣara'h ka.
investigate, v.t. puṣhtedal, laṭawul, shanal, taḥkik ka.
invite, v.t. sat ka., balal, da'wat ka.
iron, n. aospana'h, aospina'h.
irrigate, v.t. lūndawul, khaṛob ka.
irritate, see *vez*.
island, n. jazira'h.
issue, v.i. watal, bahedal, pre-watal; v.t. jāri ka.

J.

- jaw*, n. jzāma'h, (upper) portana'i jzāma'h, (lower) k'shat-ana'i jzāma'h.
join, v.t. joṛawul, gaḍawul, paiwand ka.
joint, n. joṛ; ghūṭa'h; paiwand, band.
journey, n. safar, pand, (day's) manzil.
joy, n. khwaṣhī, khush-ḥālī.
joyful, see *happy*.
judge, n. kāzī, munṣif (also as, just, fair, etc.).
judgment, n. ḥukm, fatwā, munṣifi, (intellect) poḥa'h, sud, tamiz, 'aql, (opinion) fikr, qiyās, rāe.
jump, v.i. trapedal; v.t. ṭop wahal, traplal, ghaer wahal.
just, a. 'ādil, munṣif; rāst, rishtinī; barābar, jukht, sam.
justice, n. inṣāf, dād, nyāw.

K.

- keep*, v.i. (continue, etc.) pātedal, pā-e-dal, aosedal; v.t. (retain, etc.) jzghoral, sātal, (nourish, etc.) pālal, parwaral, n'mānzal, (obey) manal.
keeper, n. jzghoraey, sātandoaey, sātūnaey, pālūnkaey.
kick, n. lata'h, laghat, laghata'h; v.t. lata'h wahal, laghatay wahal, pah laghatay wahal.

- kid*, n. serlaey, psharlaey, chelaey, ur-ghūmaey, wur-ghūmaey, (wild) wuz-garaey.
- kill*, v.t. wajlal wajzal, wajzlal, katlawul, maṛ ka., (for food) ḥalālawul.
- killed*, a. wajlalaey, wajzalaey, wajzlalaey, maṛ-kaṛaey, maḳtūl.
- kind*, a. mihrbān, (sort, species) rang, shān, jins, ḳism, dod, ṭaur.
- kindle*, see *light*.
- kindred* or *kin*, n. 'azizān, kheshān.
- king* (bādshāh, sultān, malik (this is the title by which the head-men among the Afghāns are styled).
- kinsman*, n. 'aziz, khesh, (on the mother's side) mor-ganaey, (on the father's) plār-ganaey.
- kiss*, n. k'shul ; v.t. k'shulawul, k'shul ka.
- knavery*, n. chal-bāzi, farebī, bey-īmānī, khayānat.
- knee*, n. zangūn, ḡoga'h.
- kneel*, v.t. pah zangāno or pah ḡogo k'she-nāstal, zangāno lagawul, chār zāno k'she-nāstal.
- knife*, n. chārā, (small) chaṛū-ka'ī.
- knock*, v.t. ṭakawul, ṭap or ṭrāk wahal (against, come in contact) b'losedal, b'lodal, khwaral.
- know*, v.i. pohedal, khabaredal, ma'lūmedal, z'dah ke. ; v.t. pejzandal, z'dah ka., garnal.
- knowledge*, n. pejzand-galwī, pejzāndah, pejzandana'h, pohedana'h, poha'h, khavar, aḳl, 'ilm.

L.

- laborious*, a. grān, sakht, mushḳil.
- labour*, n. miḥnat, koṣhīsh, duk, mashakḳat, khwāri, (child-birth) stam ; v.t. miḥnat ka., koṣhīsh ka., khwāri ka., etc. v.i. (be in labour, as a woman) langedal.
- labourer*, n. mazdūr.
- lad*, n. halak, zarnaey, zalmaey.
- lady*, n. merman, mermana'h, ṣāhibā'h, bibī.
- lame*, a. ḡuḍ, khūjz, kaṛam.

- lameness*, n. guḍ-wālaey, khūjz-wālaey.
lament, v.t. jzaral, wir ka., gila'h ka., wā-wailā ka.
lamp, n. chirāgh, dewa'h.
land, n. z'maka'h, zamīn.
landholder, n. zamīn-dār, daftari, jāgīr-dār, brakhā'h or bakhra'h khōr.
lap, v.t. tsatal.
large, a. lo-e, ghaṭ, star.
last, a. paśin, w'rustaey; v.i. (continue) pātedal, aosedal, pā-e-dal.
late, a. nā-waḳt, (recent) aosan, aosanaey.
laugh, v.i. khandedal; v.t. khandal.
laughter, n. khandā.
law, n. shara', shari'at, ā'in.
lead, v.t. biwal, botlal. rā-wustal.
leader, n. sardār, peshwā, sar-guroh.
leak, v.i. tsatsedal, taledal.
lean, a. dangar, naraey, khwār.
leap, see *jump*.
learn, v.t. z'dah ka., yādawul.
learning, n. 'ilm.
least, a. kashrīn, lah or tar ṭolo nah wur or lajz.
leather, n. tsarman.
leave, n. rukhsat, ijāzat, hukm, razā; v.t. (abandon, etc.) prejzdal, pre-śhodal, pre-śhwal, (take) rukhsat ākhīstal.
ledge, n. morga'h, ḍaḍa'h, kamar.
left, a. kirn, gats.
leg, n. śhānga'h, pśha'h (applied to the leg as well as to the foot which is the literal signification), (below the knee) paṛkaey, lengaey.
leisure, n. wazgār-tob or ti'ā, furṣat.
lend, v.t. por war-kawul, karz war-kawul.
length, n. ūjzd-wālaey, (of time) ḍer-wālaey.
lengthen, v.t. ūjzdawul.
lessen, v.i. lajzedal; v.t. lajzawul.
let, see *permit*, (hire) pah kirāha'h war-kawul.
level, a. sam, saṭ, barābar, hawār; v.t. samawul, hawārawul, walaḥ, naṛawul.

liberal, a. sakhī, bakhshūnkaey, war-kawūnkaey.

liberate, v.t. prejzda, yalah ka., khalāshawul.

liberty, n. yalah-tob, āzādagī, khalāshī, (option, etc.) wāk, ikhṭiyār, (permission) rukḥṣat, ijāzat.

lick, v.t. tsaṭal.

lie, n. palma'h, darogh; v.t. palma'h kawul, darogh wayal.

lie down, v.i. m'lāstal, tsamlāstal, (in wait) ghalaey ke.

life, n. jzwand, jzwāk, jzwandūn, ḥayāt, dzān.

lifeless, a. maṛ, bey-dzān.

lifetime, n. jzwandūn, ḥayāt, 'umr.

lift, v.t. khejzawul, portah ka., riyawdal.

light, n. rarnā, rarnā'i, roshnā'i; a. rurn, rūr, roshān, roshan, (not heavy) spuk; v.i. ruṇedal, roshān ke., (descend) kūzedal, pre-watal, nāziledal, (as a fire) baledal; v.t. rurnawul, roshān ka., balawul.

lighten, v.t. spukawul, kamawul; v.i. ruṇedal, breshedal, dzaledal.

lightning, n. brešnā, barq, balk.

like, a. tser, ghūndaey, rang, shān, dod; v.t. kḥwaśhawul, ghośhtal, pasand ka., qabūl ka. or qabūlawul.

limit, n. burid (*vul.* brīd), ḥadd, pūla'h; v.t. ḥadd taṛal.

lineage, n. khawraey, nasab, aṣl.

lion, n. m'zaraey, (furious) shīn m'zaraey.

lioness, m'zara'i.

lip, n. shūnda'h, shūnd.

listen, v.t. n'ghwatal, ghwajz niwal or bāsal, ārwed, (eaves-dropping) ghwajz tsāral.

little, a. lajz, spuk, kharmandey, z'wam, kam, pūṭaey, poṭuskaey, wor, worḥaey.

live, v.t. 'umr terawul, rozgār ka., guzrān ka. See *exist*.

livelihood, n. rozi, rozgār, guzrān.

load, n. bār, (one of two loads each side of a camel, etc.) andaey, waraey or wuraey, (for the head) panda'h, (small) pandūkaey; v.t. lejzda, leshal, bārawul; daḥawul.

loan, n. por, karz, (borrowing a thing to be returned) 'āriyat.

lofty, see *high*.

long, a. ūjzd (also tall), (time) der, (distance) lirī.

longing, n. ghošht, lewāl, lewāl-tob, tswab, mina'h, perzo-yana'h, perzo-wālaey, armān ; v.t. mīna'h ka., ghošhtal.

look, n. kātah, katana'h, līdah, līdana'h, nazar ; v.t. katal, goral, līdal, nazar ka.

loose, a. arat, gharand, sparālaey, sparādalaey, prānataalaey, prānataey, khūshaey, (wandering) yalah ; v.t. arat ka., prānatal, prejzdal, yalah ka., etc., khalāshawul.

lose, v.t. wuruk ka., (at play, or a cause) bā'elal ; v.i. pær ke.

loss, n. troṭa'h, ziyān, nuḡṣān, bā'elana'h, pæra'h.

lost, a. wuruk, puṭ, bā'elawaey, bā'elalaey.

lot, n. bakht, naṣīb, ḡismat, (portion) bakhra'h, wesh, wand, hisk ; to cast lots, v.t. hisk ka. or āchawul, (with straws) ḡhasarnaey āchawul, (with orbicular dung of sheep, goats, etc.) pacha'h āchawul, (to win) pacha'h w'ral.

love, n. mīna'h, mayan-tob, 'ishḡ, muḡabbat.

low, a. kūz, lāndaey, k'shata'h, lar, chīt, (mean) spuk, gandah, spajzan, (price) arzān ; v.i. ghurchedal, v.t. ram-bāra'h wahal.

lower, a. k'shatanaey, k'shenaey, kūz, lar, lāndaey ; v.t. k'shata'h ka., kūzawul, lāndaey ka., (bend downwards) ṭīṭawul, (debase) spukawul, kamawul, (frown) brandawul, v.i. (as the sky) toredal.

loyalty, n. daulat-khwāhī, namak-ḡallālī.

luck, n. bakht, nek-bakhtī, naṣīb.

lurking-place, n. p'sūnaey, puṭ-gana'i, tsawaey.

lustre, n. breṣhnā, rarnā, rūrnā, rarnā'i.

M.

mad, a. (also, a madman) lewanaey, khūshaey or khushaey.

madness, n. lewan-tob.

magnitude, n. lo-e-wālaey, ghaṭ-wālaey, star-wālaey.

maid, n. peḡhla'h, jūna'i, jina'i, (servant) chūra'i, suhelī, (bond) wīndza'h.

maintain, v.t. (support) pālal, sātal, (defend) jzghoral, khūndī ka.

- make*, v.t. joṛawul, sāzawul, kawul, k'ṛal, (mix) gaḍawul;
n. shakl, šurat, ṭaur, dod, rang.
- maker*, n. joṛawūnkaey, kawūnkaey, (*in comp.*) sās, kār, gar.
- male*, a. nar, nārīnah, merah, (of cattle for breeding) mīndah.
- malice*, see *enmity*.
- mallet*, n. ḍablaey, bagħdar, (washerman's) tsobāraey.
- man*, n. saṛaey, insān, (an individual) wagaṛaey, jzawaey.
- manage*, v.t. chalawul, tadbīr ka, intizām ka.
- management*, n. tadbīr, kār-sāzī, intizām.
- mane*, n. aoshī, aowī, w'rajz, yāl.
- manhood*, n. (virility) dzwānī, zalmaey-tob, mardī, (bravery) maṛanaey-tob.
- manifest*, a. tsargand, sh'kārah, bartser, zāhir; v.t. tsargandawul, sh'kārah ka., zāhirawul, bartser ka.
- mankind*, n. saṛī, nārīnah, insān, khalk, banī adam.
- manly*, see *brave*.
- manner*, n. toga'h, shān, rang, ṭaur, taraḥa'h.
- mantle*, n. kosaey, chogha'h, (a female's) paṛūnaey, pachoraey, chāyal.
- manure*, n. sarā, sara'h; v.t. (to manure land) sarey āchawul.
- many*, a. ḍer, garn.
- march*, n. koch or kūch; v.t. koch or kūch ka.
- mare*, n. aspa'h.
- margin*, n. ghāṛa'h, tselma'h, trats, ḍaḍa'h, tsanḍa'h, morgan'a'h, laman.
- mark*, n. andzor, darak, naṣha'h, raksh, dāgh; v.t. naṣha'h lagawul, dāghawul.
- market*, n. bāzār, chār-sū.
- marriage*, n. wāda'h, nikāh.
- married*, a. (a man) wāda'h-karaey, (a woman) wāda'h-shawey, v.i. (to be married, a woman) wadedal, (a married woman) maṛo-sha'h.
- marry*, v.t. (as a man) wadawul, wāda'h ka., (as a priest) nikāh taṛal, (take a husband) tsashtan ka., (take a wife) shadza'h ka., kor kawul.

mason, n. mi'mār.

master, n. tsashtan, bād-ār, khāwand, merāh, mālik, (teacher) ustād, ākhūn or ākhūnd (also signifies a learned man, theologian, preacher).

materials, n. asbāb, sāmān, kālī, hatiyār.

mattock, n. kodala'i, sašhsora'h.

mattress, n. tolā-i, toshak, nihālī.

meadow, n. wursho, chaman, rāgh, jal-gah, ūlang.

meal, n. aorah, worah, (fine) maidah.

mean, a. spuk, dūn; bakhīl, shūm, nā-kārah, (middle) aowsat, miyandzwaey.

meaning, n. maṭlab, murād, ma'ni.

means (manner), n. to-gaey, shān, rang, wajha'h, taur, (competence, resources) panga'h, saga'h, sar-māya'h, māl, amadanī, (aid) kabī, wasila'h, wāṣita'h.

measure, n. mech, kach, paimāesh, andāza'h, joka'h, (portion) wesh, (for grain, etc.) aojzaey, (fourth part of aojzaey) kuṛhaey, kuṛaey; v.t. mech ka., mechawul, kach ka., andāza'h ka., andāza'h niwal, jokāl, (liquids) v.t. p'yamal, (apportion) v.t. weshal.

meat, n. ghwaśha'h, (food) khwarāk.

mediate, v.t. gwāshal, gwāsh-grandaey ka.

mediator, n. gwāsh-grandaey, mandz-garaey.

medicine, n. dawā, dārū, darmān.

meet, v.i. pešhedal, makhā-makh sh'wal; v.t. b'lodal, b'losedal, (with, find) mūndal.

meeting, n. bara'h gaṛa'h, dīdan, mulakāt, waṣlat, (assembly) ṭolaey, ṭola'i, jam'a'h, jam'iyat, majlis, (for deliberation) jirga'h.

melt, v.i. wīlī ke., aobah ke.; v.t. wīlī ka., aobah ka.

memory, n. yād.

menace, v.t. traṭal, dārawul, raṭal, werawul.

mend, v.t. joṛawul, raghawul, (darn) bezal, pezal, (improve) v.i. tanḍal, joṛedal, raghedal.

merchant, n. tājir, saudāgar, bāzargān, (cloth, draper) parān-cha'h.

merchandise, n. māl, saudā, (commerce) tijārat, saudā-garī.

mercy, n. raḥm, raḥmat.

merciful, a. raḥm-dil, (God) raḥīm, raḥmān, karīm.

merit, n. khūbī, sazāwārī, qadr, li-ākat.

message, n. paighām, (command) kar-ya'h.

messenger, n. astādzaey, astodzaey, kāsīd.

mid-day, n. gharma'h, takkarna'h or takanda'h gharma'h, nīma'h wradz.

middle, a. miyandzwaey, miyandzmaey, mī'ānah, (the middle) miyandz, mī'ān.

midnight, n. nīma'h-shpa'h.

mid-way, n. nīma'h-lār.

might, see *power*, *strength*.

mighty, a. zorāwar, tuwānā, kawī.

military, a. jangī, lašhkārī.

milk, n. pa'ī, shaudæh; v.t. l'washal.

mill, n. (hand) mechan, (water) jzaranda'h, ā-siyā.

mill, n. ā-siyā-wān, ā-sewān, jzarand-garaey.

mind, n. pocha'h, hośh, 'aql, dzān, z'rah.

mine, n. kān, (sap) sarangaey, naqab.

minute, n. dam, sā'at, laḥza'h.

mire, see *mud*.

mischief, n. nuḡsān, ziyān, badi, pasāt, fasād, sharārat, wīta'h.

miser, n. shūm, bakhīl.

misery, n. khwārī, tangsī'ā, tangsa'h, mufisī, nā-kārī.

misfortune, n. tor-bakhtī, bad-bakhtī, āfat, balā, muṣibat.

mist, n. dund, daḡūza'h, laṛa'h.

mistake, n. khatā, ghalat, ghalatī; v.t. khatā'ka., ghalat or ghalatī ka.

mistress, n. merman, mermana'h, tsashtana'h, bād-āra'h; m'ashūka'h, yāra'h.

mistrust, see *doubt*.

mix, v.t. gaḡawul, laṛal, rakawul.

moan, n. zgerwaey, bilārna'h; v.t. zgerwaey ka., angahār ka.; v.i. bilārna'h khatal.

mode, n. shān, rang, togaey, toga'h; rasm, dastūr, tarik-a'h.

moist, a. lünd, z'yam-nāk, nawan.

- moisture*, n. z'yam, lünd-wālaey, naw.
moment, n. dam, sā'at.
momentous, a. dründ, grān, mushkil, zarūr.
money, n. rūpa'i, naqd, dunyā, daulat.
month, n. mī-āsht. For names see Grammar, page 75.*
monthly, a. mī-āsht pah mī-āsht, mäh-wārī, mäh pah mäh.
moon, n. (new) mī-āsht, (full, also moonlight) spojzma'i.
morass, n. boštana'h, buštana'h, tarama'h, jaba'h.
more, a. zī'āt, zī'ātī, nūr.
more or less, lajz der.
morning, n. sahr, saḥār, (to-morrow) šabā, šubḥa.
mortal, n. saṛaey, jzawaey, wugaṛaey, insān.
mortar, n. (mud) pakhsa'h, lew, (cement) ahāk, gach, kūnaey.
mostly, ad. akṣar, aghlab.
mother, n. mor, (term of endearment) adey! aba'i! (in-law) maira'h, (a father's other wife) bæn or bæn mor.
mound, n. potaey, ḍera'i, ghunḍa'i, ghūḍa'i, khæṭ.
mount, v.i. khatal, (get on) sparedal, v.t. (to raise up) khejzawul.
mountain, n. ghar, koh, (ridge) kamar, (crest of a pass) ghāshaey; a. ghartsah, ghartsanaey, kohistānī.
mourn, v.i. nūledal; v.t. gham ka., gham khwaṛal, jzaṛal, wīr ka.
mouth, n. khula'h, (small) khulga'i or khulaga'i.
mouthful, n. gola'h, n'wara'i.
move, v.i. khwadzedal; v.t. khwadzawul.
mow, see reap.
much, a. ḍer, frewān; n. ḍer-wālaey, frewānī.
mud, n. khaṭa'h, lā-e, (mixed for mortar) pakhsa'h, lew.
mule, n. khachar, ghātar, kaṭhar.
murmur, n. pus-pus, gungosaey, sh'kālwah, zwajz, juṛ juṛ, kur kur; v.t. gila'h ka., māna'h ka., (as a brook) juṛ ka., juṛahār wahal, zwajz ka., (as the intestines) juṛ juṛ ka., kur kur ka., (of conversation) sh'kālwah laraḷ or ka.

* The names of Indian months are peculiar to Peshāwar and parts nearest India.

musket, ṭopak, bandūkh.

muster, v.t. shmeral, sān nīwal, ṭolawul, ḥāzīrawul; v.i. ḥāziredal, ṭoledal.

mutilate, v.t. jzobalawul, ghwatsawul, kaṣam ka., pre-ka-wul.

mutiny, n. fasād, pasāt, yāghi-garī, balwā.

mutineer, n. fasādī, pasātī, yāghi-gar.

mutinous, a. yāghi, sar-kaśh.

mutton, n. da gādey ghwaśha'h.

N.

nail, mekh, mogaey; (of finger or toe) n. nūk; v.t. ṭak-awul.

naked, a. barband, luts, lūts, (stark) luts-puts, luts-lapar.

name, n. nūm; to give a name to, v.t. nūm yeśhawul or kejzdal; to name (style), v.t. nūmāndaey ka.

named, a. nūmāndaey, nūmaṣaey.

narrow, a. tang.

narrowness, n. tang-wālaey, (meanness) bakhīlī.

nature, n. kho-e, khaślat, mizāj, ṭab'a'h.

near, a. najzdey.

necessary, a. bāedah, bo-yah, lāzim.

neck, a. ghāra'h, mara'i, markanda'i, (the nape) aormeijz, warmejz.

needful, a. pah kār, zarūr, lāzim.

needle, n. stan, (and thread) stan aw sparnsaey.

negligent, a. bey-parwā, ghāfil, bey-khabar.

neigh, n. harn, shashrṇaey; v.i. harnedal, shashrṇedal.

neighbour, n. gāwandaey, gāwand, humsāyah.

nephew, n. (brother's son) w'rārah, (sister's) khoraḥ-yaey.

new, a. nawaey, aosanaey, tāzah.

news, n. khabar, (good) zeraey, sār.

nice, a. āghala'h, ghwarah, śhā-istah, maza'h-dār, (delicate) nāzuk, (accurate) jukht, joṣ, barābar, (fine) bārīk, naraey.

niece, n. (brother's daughter) warera'h, (sister's) khordza'h.

nigh, see *near*.

night, n. shpa'h, (to-night) nan-shpa'h.

nimble, a. garandaey, zghard, tak-lāstaey, chālāk.

noble, a. lo-e, ghaṭ; sāhū, sāwū, ashraf, aṣil; n. sardār, khān, amir, arbāb.

noise, n. jzwajz, zwajz, ghajz, ghāo, chagh, bāng, shor; v.t. (create a noise) ghajzawul, chaghawul, jzwajz ka.

nominate, see *appoint*.

noon, n. gharma'h, takkarna'h or takanda'h gharma'h, dopahr.

nose, n. paza'h, poza'h.

noted, a. nūm-war, mashūr, nām-dār, tsargand.

nothing, n. hits, nā-tsiz.

notice, n. katana'h, lidana'h, nazar, (warning) jār, ittilā, izhār; v.i. katal, lidal; v.t. nazar ka., jār wahal, ittilā' ka., izhār ka.

notify, see *preceding*.

nourish, v.t. pālal, n'māndzal, sātal, parwaral.

numb, a. qarqechan, marghechan.

number, 'adad, hisāb, shūmār; v.t. hisāb ka., shmeral.

numerous, a. der, garn, wadān.

O.

oath, n. kasm, ḥalf, saugand; v.t. kasm ka., (to administer an oath) kasm war-kawul.

obey, v.t. manal, ḥukm pah dzā'e rā-w'ral, n'ghwatal.

obligation, n. (duty) farz, (favour) minnat.

obscure, a. tirah, rūnd, put, (ignoble) kam aṣl.

observe, v.t. katal, lidal, goral, nazar ka., (say) wayal.

obstinacy, n. hoḍ, hoḍa'h.

obstinate (person), a. hoḍaey.

obtain, v.t. gaṭal, mundal, bi-ā-mundal.

obvious, a. tsargand, sh'karah, bartser, zāhir.

occasion, n. bār, dzal, heṛ, heṛa'h, plā, nobat, wār, mūda'h, (cause) sabab, bā'is, gharaz, iḥtiyāj; v.t. kawul, k'ṛal, khejzawul.

occupy, see *employ*.

occur, v.i. sh'wal, kedāl, teredal, peshedal, pre-watal, (to the mind) yādedal, pah yād rāghlal.

occurrence, n. ḥādiṣa'h, wāḳi'a'h.

offence, n. gunāh, taḳṣir, wabāl, (umbrage) khafagi, randz, marawur-tob, etc.; v.t. gunāh ka., taḳṣir ka., marawar ka., khafah ka.

offender, n. gunāh-gār, taḳṣir-dār, taḳṣiri.

office, n. kār, manṣab, khidmat, dzā'e, 'uhda'h.

officer, n. manṣab-dār, 'uhda'h-dār, sardār.

offspring, n. aulād, farzand, nasl, zū-zāt, zah-o-zād.

old, a. zoṛ, (man) spin-jziraey, (woman) spin-sara'h, (age) zaṛ-ti'ā, zaṛ-wālaey. See *ancient*.

often, ad. deṛ dzalah.

omit, v.t. pre-jzdal, terawul, pre-shwal.

onset, n. tsoṭ, b'rīd, ḥamla'h, guzār.

ooze, v.i. tsatsedal, watal.

open, a. arat, prānataey, prānatalaey, wāz, (clear) spin, sāf, (apparent) sh'kārah, tsargand; v.i. aratedal, ghwaredal, khwaredal; v.t. prānatal, khalāṣawul, aratawul, (spread) ghwarawul, khwarawul, spaṛdal.

opinion, n. poḥa'h, rāe, gumān, fikr.

opportunity, n. wār, puk, dāo, mūda'h, waḳt, rakḥna'h.

oppose, v.t. muḳābala'h ka., āṛawul, haṭālāwul, man'a'h ka.; v.t. (in battle) barābari ka., v.i. jangedal.

opposition, n. hoḍ, hoḍa'h, zidd, dzel, iḳhtilāf.

oppress, v.t. zulm ka., jafā ka., āzārawul, dzwarawul.

oppression, n. zulm, jafā, dzwar, zorāwari, zabardasti.

oppressor, n. zālim, jafā-kār, sitam-gar.

option, n. iḳhtiyār, wāk; to have option, v.t. iḳhtiyār lalal, wāk lalal.

order, n. ḥukm, farmān, (method) yūn, intizām, tartīb, (kind) kām, jins, (custom) rasm, dastūr, ṭarīka'h, kā'id-a'h; v.t. ḥukm ka., ḥukm war-kawul, farmāyil; taṇḍal, joṛawul, atsarnal.

- ordinance*, n. amr, ḥukm ; ā'in, ḡā'ida'h, ḡānūn, shar'a'h, shari'at.
origin, n. aṣl, bonsaṭ, nasl, wekh.
outrage, n. jafā, zor, zulm.
outside, n. bāhir, makh.
oven, n. tanūr.
overcast, a. tor, gūr, garn, puṭ.
overcome, v.t. wahal, lāndi ka., pær ka., baraey ka., magh-lūb ka.
overlook, v.t. goral, lidal, katal, (pass over, forgive) pulawul, bakhshal.
overset, v.t. aṭawul, naskorawul.
overthrow, n. māt-ya'h, saṭ, shikast; v.t. naṭawul, mātawul, naskorawul, (ruin) pā'e-māl ka., latāṭawul; saṭ ka., saṭ or shikast war-kawul.
own, v.t. dar-lawul, dar-lal, laral, (assent) manal, ḡabūlawul.
owner, n. tsashtan, mālik, meṭah, khāwand.
ox, n. ḡhwayaey, ḡhwayaey, ḡhutskaey, ḡangar (also a buffalo).

P.

- pace*, n. yūn, tag, raftār, ḡadam, pal.
pacify, v.t. pakhulā ka., saṭawul, dilāsā or tasalli war-kawul.
pack-saddle, n. pālān, kata'h, moṭa'h.
pad, n. (for a saddle) ṭaḡhar, (small, for the hand) bālīsh-tak, (to support a round-bottomed vessel) manjila'h.
pain, n. khūjz, dard, randz, swaey, sozish, 'azāb; v.i. (to ache) khujzedal, swal, dardedal, v.t. (cause) khujzawul, swaey ka., 'azāb ka., dardawul.
painful, a. khūjz-mand, dard-mand.
pains, n. kośhīsh, jahd, miḡnat, zor, (of childbirth) da langedalo or langedo dard; to take pains, v.t. kośhīsh ka., miḡnat ka., jahd ka., zor ka.
pale, a. zi-yar (lit. yellow), spor (lit. grey).
palm, n. war-ḡhowaey, khapar, lapa'h, (measure) tsapak.

palpitate, v.i. rapedal, drakedal.

pan, n. baṭ, karahaey, (earthen) loṣhaey, kaṭwaey, taba'i, (wooden) śhānak, kachkol.

panic, see *fear*.

paralysis, n. shall, guzan, (of the face) laḳwa'h.

paralytic, a. shall-o-shūl, guzan-wahalaey.

pardon, n. bakhśh, bakhśhana'h, mu'āf; v.t. mu'āf ka., bakhśhal.

parent, n. plār, mor.

parentage, see *origin*.

parry, v.t. daḳ'a'h ka., gærzawul, liri ka., bachawul.

part, n. bakhra'h, wesh, hiṣṣa'h, (place) khwā, dzā'e, muḳ-ām, ṭaraf; v.i. beyaledal, l'wushtal; v.t. beyalawul, judā ka., weshal.

partiality, n. pās-wālaey, ṭaraf-dārī, marasta'h, sela'h, sel-wa'h, (affection) mīna'h, (inclination) khwā.

particular, a. khāṣṣ, (detail) tafṣil.

pass, v.i. teredal, t'lal, lāral, (by) ter watal, (cross) pori watal; n. (defile) tangaey, dara'h, (over a mountain) ghāśhaey, kotal, (state) ḥāl, (permit) rawāna'h, par-wāna'h, (stroke) guzār, daw, wār.

past, a. ter, ter śhawaey, t'lalaey.

pasture, n. (ground) wursho, tsarah-gāh, (forage) wāśhah, tsar, 'alaf; v.t. tsarawul, powul, piāyal.

path, n. lār, wāṭ, (narrow or bye, unfit for horsemen) tsar-a'h-lār, (one by which a horse can go) da ās lār.

patience, n. taḥammul, ṣabr; v.t. (to have) ṣabr nīwal, ṣabr ka., ṣabr lalar, taḥammul ka.

patient, a. ṣabr-nāk, ṣābir; n. (sick person) bimār, mariz, nā-jor, randzūr.

patrol, n. ṭalāya'h; v.t. ṭalāya'h ka.

pattern, n. namūna'h, naśha'h, kālib.

pause, v.t. dama'h nīwal, v.i. wudredal, v.t. (reflect) fikr ka.

pawn, v.t. gārna'h ka., (put in pawn) pah gārney k'shey ke-śhwal or ke-śhodāl, grau ka.

pay, n. ṭalab, mawājib, tankhwāh, mahīna'h (*lit.* monthly pay); v.t. mawājib or ṭalab or mahīna'h war-kawul, (discharge, settle) adā ka.

peace, n. ṣulḥa'h, āshtī, rogḥa'h, tāṭob, pakhulā tob or wālaey, ārām, asūdagi; v.t. ṣulḥa'h ka. āshtī ka., rogḥa'h ka., (treaty of) ṣulḥa'h nāma'h.

peaceable, a. gharīb, pakhulā.

peasant, n. bazgar, zamindār, dihgān, dihkān, (labourer, ploughman) charikār.

pebble, n. gīṭaey, gīṭa'i, (large) gīṭa'h, gāṭaey, tarāra'h.

pebbly, a. gīṭin.

pedigree, n. peṛa'i, aṣl, nasab, pusht.

pedlar, n. khūrda'h farosh.

peg, n. sparkhaey, mojzaey, mekh.

pelt, v.t. āchawul, wishtal, ṭap ka.

penetrate, v.i. pori rā pori watal, pori aori watal.

penitent, a. paśhīmān, toba'h-gār.

penitence, n. paśhīmānī, toba'h.

people, n. 'ālam, khalk, wugarī; v.t. ābādawul, wadānawul.

perceive, v.i. pohedal, pejzandal; v.t. līdal.

perform, v.t. kawul, k'ṛal, ādā ka., pūrah ka., pah dzā'e rā-w'ral.

period, n. mūda'h, wak̄t, wak̄ht, nobat, wār, heṛ.

perseverance, n. himmat, kośhiśh.

person, n. saṛaey, wugaraey, tan, kas, (the body) dzān, ṣurat, andām.

pestilence, n. wabā, tā-wūn, tā'ūn.

petition, n. 'arz, darkhwāst, sawāl.

physic, n. dawā, darmān, dārū, (practice) ṭabībī.

physician, s. ṭabīb, ḥakīm.

pick, v.a. shūkawul, (gather) arnawul, (the teeth, etc.) ṭunbal, (up) ākhistal.

pick-axe, n. kaha'i, paṛokaey, tarāza'h, tswal.

piece, n. ṭoṭaey, ṭūk, ṭuk, ṭukaey, pīna'h, (land) pataey, wand, marīrna'h.

pierce, v.t. sūraey ka., tetsal, zanal, sīkhal, tsarkh ka.

pillage, see *plunder*.

pillow, n. bālīśht.

pine, n. naśhtar, sanobar.

pine, v.i. pakhsedal, zahedal, kaṛedal, nūledal.

pious, a. īmān-dār, dīn-dār, n'māndzī.

pistol, n. tamāncha'h.

pit, n. ṭubkaey, tublaey, jzawar-ghālaey, ḡoghal, kaḡhal.

pitch (as a tent), v.t. khejzawul, walārawul, wudrawul, (cast) wishtal, āchawul.

pity, n. z'rah s'waey, khwā-khojzī, rahm, dard.

place, n. dzā'e, muḡām, (dwelling) astoga'h, astogna'h, mishta'h, (instead) badal, (rank) martaba'h; v.t. jz'dal, ke-jz'dal, ke-śhodāl, ke-śhwal, yeshawul, yeshāl, yeshodal.

plague, see *pestilence*.

plain, a. (simple) sādah, (flat) hawār, sam, sat, (pure) tor-aey, spor, karah, (apparent) bartser, tsargand; n. sama'h.

plan, n. tadbir, band, tajwiz, hikmat, chāl, sākh>tagī, tugh-yān; v.t. tadbir ka., chāl ka., hikmat ka., joṛawul.

plank, n. takhta'h, tanba'h.

plant, n. buzghalaey, tandaey, būṭaey, tegh; v.t. n'jatal, karal, khaśhawul, jz'dal, zanal.

plaster, n. akherana'h, akhārah, gach, (mud plaster) lew, khata'h, (for a wound) malham, paha'h, tab; v.t. akheral, khata'h ka., lewawul.

play, n. loba'h, luwaba'h, lobey, bāzī, (gambling) jū'ārī; v.t. loba'h or lobey ka., luwaba'h ka., bāzī ka., jū'ārī ka., (act) peshey ka., (music) ghajzawul, tarāna'h or taraney wahal.

pleasant, a. shāeh, khwand-nāk, maza'h-dār, laziz, āghalah, dil-pazīr.

please, v.t. khwand war kawul, maza'h ka., khwaśhawul, khūshālrawul, rāzī ka., shāghal.

plenty, n. ḡer-wālaey, f'rewānī, wadānī.

plot, n. (of land) wand, paṭaey, (stratagem) lamghara'i, joṛisht, (conspiracy) sāzish, bandish.

plough, n. yow-ya'h, ḡulba'h; v.t. yow-ya'h or yawey ka., ḡulba'h ka.

plunder, n. awār, ulja'h, tār. tārāk, tāla'h, tālān, chūr, lūt; v.t. tāla'h or tālān ka., lūṭawul, natal, awār ka., tārāk ka., tār ka., etc.

point, n. tsūka'h, sar, peza'h; v.t. (sharpen) tera'h ka., (point out) śhowul, śhayal.

polish, v.t. mušhal, tojzal, z'doyal, saikal ka.

pollute, v.t. khiranawul, palitawul, nā-pāk ka., kakarawul.

pool, n. dand, (small) danda'h, dandūkaey, joeyr, dab, kol.

poor, a. khwār, tārah, dar-māndah, nā-dar, muflis, bey-zar, bey-mā-ya'h.

populous, a. wadān, ābād.

portion, n. bakhra'h, hišša'h, wand, wesh, (destiny) kis-mat.

position, n. dzā'e, muḳām, tārna'h.

possess, v.t. dar-lawal, dar-lal, laral.

Q.

quagmire, n. bošhtana'h, tramna'h, yala'h, khaṭa'h (*lit.* mud).

quake, v.i. larzedal, parakedal, rapedal.

quantity, n. andāza'h, ḳadr, wazn.

quarrel, n. jang, jagara'h, steza'h, ḳaṣiya'h; v.t. jang ka., jagara'h ka., ḳaṣiya'h ka., steza'h ka.; v.i. jangedal.

quarter, n. tsalorama'h bakhra'h, pāo, (place of abode) astoga'h, astogna'h, astojza'h, dzā'e, (side) tselma'h, khwā, lāsta'h, lor, loraey, (mercy) āmān, amn.

queen, n. malika'h, (in her own right), sultān, bādshāh.

quell, v.t. k'she-nawal, saṛawul, mātaawul.

quench, v.t. saṛawul, maṛ ka.

question, n. pušhtana'h, sawāl, (doubt) shakk, gumān; v.t. pušhtana'h ka., sawāl ka., shakk rā-w'ral, gumān ka.

quick, a. zær, zghard, gaṛandaey, gṛandaey, talwār, tez, chālāk.

quicksand, n. ghal shiga'h.

quiet, a. ārām, ḳarār, ghalaey, (meek) gharīb; quiet or quietness), n. ārām, ḳarār, ghalaey-tob; gharībī.

quilt, n. brastan, tolā-i, nihālī.

quit, see leave.

R.

race, n. z'ghāst, z'ghāsh̄t, mandā'h, (kind, lineage) kor, nojza'h, aṣl, nasl, zāt, khānadān; v.t. z'ghalawul.

raft, n. jāla'h, dzāla'h, zāngo.

rafter, n. bainsh, paṭera'h, lahaṛaey.

ragged, a. gand-poṣh; reṣhey reṣhey, tūk tūk, tūki tūki.

raiment, see *clothes*.

rain, n. bārān, (heavy) shebah or shabah bārān, garn bārān, (slight) pūna'h, rangāey bārān, (spring shower) da psarli bārān, haṣhma'h, wasa'h, (summer) da wo-ri bārān, (rainy season, the rains, used by Afghāns of Peshāwar and parts nearest the Panj-āb) parshakāl, (bow) shna'h zarghūna'h, shna'h kāsa'h sara'h kāsa'h, da būḍa'i ṭāl; v.i. aoredal, woredal, bārān pre-watal.

raise, v.t. (up) pāṭsawul, portah ka., khejzawul, (erect) lakawul, wudrawul, walāṛawul.

ram, n. majz, gæd.

rampart, n. bāra'h, shahr-panāh.

range, n. (moving about) gaṣht; (of shot, etc.) partāb; v.t. gaṣht ka.

rank, a. skhā, w'rost; n. martaba'h, darja'h, dzā'e, (of soldiers) ṣaff, para'h, kaṭār; (to form into a rank) v.t. ṣaff ṭaral, para'h ṭaral or ka.; v.i. (to move in rank) pah para'h t'lal, (to stand in rank) pah para'h dar-edal.

ransom, n. da khalāṣa'i bahā, (for bloodshed) khūn-bahā, di-yat, (black-mail) būnga'h; v.t. khalāṣawul.

rapacious, a. ghārat-gar, lūṭ-mār.

rape, v.t. pah zabardastī zinā ka., (vul.) pah jabr ghowul.

rapid, see *quick*.

rare, a. matra'h, nādir, (thin, scant) naraey, z'wam.

rascal, n. charland, laṛalaey, bad-ma'āsh, ḥarāmī.

rash, a. talwār-grandaey, bey-iḥtiyāt, bey-bāk, bey-tā'm-mul, bey-tadbīr, jalt.

rashness, a. tal-wal, bey-iḥtiyātī, jur'āt; (to act with rashness) v.t. tal-wal ka., bey-iḥtiyātī ka., jur'āt ka.

- rate*, n. nirkh, bai'a'h, kīmat, hisāb, (ratio) andāza'h ; shān, taur ; v.t. nirkh, taral, (to scold) tratal, ratāl.
- rattle*, n. shrang, gar, gar-kaey, g'ranj, (a child's) chancharnaey, g'ranjāwū ; v.i. shrangedal, g'ranjedal.
- ravage*, n. ūjār-wālaey, ūjārī, wejār-wālaey, mār-dār, warānī ; v.t. ūjārawul, etc., mār-dār ka., warānawul, natal, latārawul, tār ka., chūr ka.
- ravine*, n. khwar, kanda'h, algaḍa'h, chur, khur.
- ravish*, v.t. bīkr shlawul, (seize forcibly) pah jabr or zor ākhīstal.
- raw*, a. aom, amghalan, nīm-garaey, nīma'h-khwā, nīm-pokh, (cold) soṛ, yakh, (abraded) sūledalaey.
- rawness*, n. aom-wālaey, soṛ-wālaey, sāra'h.
- raze*, v.t. narawul.
- reach*, v.i. rasedal, rā-t'lal rā-ghlal, (touch) lagedal.
- read*, v.t. l'wastal.
- ready*, a. tai-yār, hāzīr.
- real*, a. rishtūnaey, rishti'ā, rishtīnaey, aṣli, karah.
- reap*, v.t. rebal, rawdal, lau ka.
- reaper* (a), n. lau-garaey, rebūnkaey, rawdūnkaey, (reaping hook) lor, lawa-āor.
- rear*, n. shā. (lit. the back) w'rustah, dumbāl ; ad. in the rear, pah w'rustah, pah w'rusto, pah shā, pastanah.
- rear*, v.t. pālal, parwaral, n'māzal, n'māndzal.
- reason*, n. poha'h, 'aql, (proof) dalil, hujjat, ṣubūt, (cause) bā'is, sabab, jihat, wāsiṭa'h.
- reasonable*, a. munāsib, wājib, shāh, pirzo, perzo.
- rebel*, n. bāghī-gar, yāghī-gar, sar-kāsh, mufsid ; v.t. sar-kāshī ka. ; v.i. bāghī ke., yāghī ke. ; v.t. yāghī-garī ka.
- rebellion*, n. yāghī-garī, fasād, baghāwat, khurūj.
- rebellious*, a. fasādī, sar-kāsh, baghī, bāghī, yāghī.
- receive*, v.t. mūndal, ākhīstal, (allow) manal.
- reckon*, v.t. shmeral, shmāral, garnal, pohedal, hisāb ka.
- recline*, v.i. tsamlāstal, m'lāstal, ghazedal.
- recognize*, v.i. pejzandal.
- recollect*, v.t. yādawul, z'dah ka.
- recommend*, v.t. spāral, sipārish ka.
- recompense*, n. ṣawāb, badal, tāwān, jazā.

reconcile, v.t. pakhulā ka., khwā saṛawul.

recover, v.i. joṛedal, raghedal; v.t. (find again) bi-ā-mundal.

recovery, n. joṛedana'h, raghedana'h, joṛ-ti'ā.

redress, n. inṣāf, nyāw, dād-rasī; v.t. nyāw ka., tāwān war-kawul, dād-rasī ka., joṛawul.

red, a. sūr, surkh.

reduce, v.t. kamawul, landawul, (overcome) mātawul, pær ka.

refuge, n. panāh, nanawātah.

refuse, v.t. ibā ka., ibā rā-w'ral, inkār ka., nā-manal; v.i. munkiredal, gharedal; v.t. nā-ḡabūlawul.

regiment, n. palṭan.

regret, n. armān, afsos, pashemānī, toba'h; v.t. armān ka., afsos ka., toba'h ka.; v.i. pasheman ke.

regulation, n. ā'in, kānūn.

reject, v.t. bāsal, jār-bāsal, yastal, jār-yastal, sha-yal, shaṛal, lirī ka.

rein, n. wāga'h, (reins complete) m'lūna'h, (a leading rein, a rope) bādgol.

rejoice, v.i. khūsh-ḡāledal, shādedal; v.t. khūsh-ḡālī ka., shādawul, (over another spitefully) wī-āral.

relate, v.t. bayānawul, pah bayān rā-w'ral, ḡīṣṣa'h ka., wayal, (appertain) ta'lluḡ lalar, nisbat lalar; v.i. lag-edal, (attribute) nisbat ka.

relation, n. bayān, ḡīṣṣa'h, (reference) ta'lluḡ, nisbat, (kindred) khesh, 'aziz, (paternal) plār-ganaey, (maternal) morgana'i.

relationship, n. khpulawī, khpul-walī, khpul-wālaey, khpulgalwī, (by marriage) kheshī; to contract relationship, v.t. kheshī ka., khpulawī ka.

release, n. khalāshī, khalāshedana'h, āzādī, āzādagī; v.t. khalāshawul, āzādawul, wur-hawul.

reliance, n. bāwar, i'tibār, umed.

relieve, v.t. madad war-kawal, komak war-kawul or rasa-wul, hapa'h ka., ārām war-kawul, (lessen) saṛawul, (change) badalawul.

religion, n. dīn, mazhab, imān.

- relinquish*, v.t. prejz^zdal, pre-śhwal, pre-śhodal.
rely, v.t. bāwar ka., i'tibār ka., tawakkul ka. or laral.
remain, v.i. pātedal, pāto or pātey ke., aosedal, pā'edal.
remedy, n. 'ilāj, darmān, dawā, tsāra'h, tadbīr; v.t. 'ilāj ka., darmān ka., etc., tadbīr ka., joṛawul, raghawul.
remember, v.t. z'dah ka., yādawul, (recognize by recollection) pejzandal.
remembrance, n. pejzāndah, pejzandana'h, yād.
remind, v.t. yād war-kawul.
remit, v.t. (send) āstawul, lejz^zdal, (lessen) kamawul, lajz-awul, (absolve) bakh^hshal, pulawul.
remove, v.t. khejzawul, lirī ka., (migrate) kaḍa'h ka., kūch ka., leśhal.
renowned, a. nām-war, mashūr, tsargand.
rent, n. ijāra'h, kirā-ha'h.
repair, v.t. joṛawul, raghawul, tanḍal.
repent, v.i. paśhemān ke.; v.t. toba'h ka. or k'śhal, armān ka.
repentance, n. paśhemāni, toba'h, armān.
reply, see *answer*.
report, n. khabar, āwāza'h, (sound) bāng, khṛas, ḍaz, ghajz.
repose, n. ṭāṭob, ārām; v.i. (take rest) tsamlāstal, m'lāstal, ū-dah ke., ghazedal; v.t. khūb ka.
reprimand, see *reprove*.
reprove, v.t. ṭrataḷ, raṭal, malāmat ka. malāmatawul.
repulse, v.t. mātawul, haṭālawul, taśhtawul, daf'a'h ka., tāṛ pah tārawul, shikast ka.
reputation, n. nūm, ābrū, nang, nek-nāmī.
request, n. ghosht, sawāl, darkhwāst, 'arṣ; v.t. sawāl ka., etc., ghoshtal, puśhtedal.
reside, see *dwell*.
resolute, a. z'rah-war, diler, klak.
respect, n. 'izzat, adab.
rest, n. ārām. qarār, (sleep) khūb, (pause) dama'h, wār; v.i. tsamlāstal, m'lāstal; v.t. ārāmawul, khūb ka., (the rest) a. pāto, pātaey, nūr.
retaliate, v.t. badal or badla'h or jazā or kisās akhistal, bota'h bramta'h ka., intikām akhistal.

retinue, n. swarlı.

retire, see *retreat*.

retreat, n. *teshta'h*, (asylum) *panāh*, *nanawātah*; v.i. *tashtedal*, *z'ghaledal*, *z'ghāstal*, *pah stana'h pūri watal*; v.t. *shā war-kawul*.

return, n. *jārwātah*, *jārwatana'h*, (profit) *sūd*, *gaṭa'h*, *gaṭana'h*, *jazā*; v.i. *bī-ārtah rāghlal*, *bī-ārtah gærzedal*, *jār-watal*, *stūnedal*; v.t. (send back) *pah bī-ārtah āstawul*.

revenue, n. *maḥṣūl*, *bāj*, *khirāj*, *sāw*.

revile, see *abuse*.

reward, n. *ṣawāb*, *jazā*, *in'ām*, *bakhshana'h*, (return for labour) *ujrat*, *mihnat*.

rice, n. *w'rije*, (in husk) *sholey*, *shāla'i*, (field) *shāla'i-zāra'h*, *shol-gara'h*, (ground prepared for sowing rice) *kaḍ-hal*.

rich, a. *daulat-man*, *māl-dār*, *dunyā-dār*.

riches, n. *dunyā*, *daulat*, *māl*.

ride, v.i. *swaredal*, *sparedal*; v.t. *swarlı ka*.

rider, n. *swor*, *spor*, *sporlanaey*.

ridge, n. *kamar*, *warsak*, *pušta'h*.

right, a. *joṛ*, *jukht*, *rišti'ā*, *rawā*, *barābar*, *shæh*, *lāzim*, *wājib*, *rāst*, (not left) *shaey*, (hand) *shaey lās*, (right and left) *shaey ow kīrn*; n. *ḥakḥ*. *māl*, *milk*, (justice) *inṣāf*, *'adl*; (make right) v.t. *joṛawul*, *samawul*.

ring, n. *kara'i*, (finger) *tsalaey*, (seal or signet) *muhr*; v.i. *trangedal*, *shrangedal*, *g'ranjedal*; v.t. *shrangawul*, *g'ranjawul*, etc.

ringleader, n. *sar-guroh*.

ripe a. *pokh*, *khurīn*.

rise, n. *khātah*, (elevation) *pechūma'h*, *pechūmaey*; v.i. *pātsedal*, *khatal*, *walāredal*, *portah ke*.

river, n. *sīn*, *sīnd*, *rūd*, *daryāb*, (small) *nahr*.

rivulet, n. *laštaey*, *wāla'h*, *wela'h*.

road, n. *lār*, *rāh*, *wāt* (peculiar to *Peshāwar* and its vicinity).

roar, n. *tarn*, *ghrumb*, *dandūkār*; v.t. *tarnahār ka*. or *laral*; v.i. *ghrumbadal*; v.t. *ghrumbal*.

roast (or *fry*), v.t. *talawul*, *te-yal*, *w'ritawul*.

rob, v.t. ghlā ka., natal, lūṭal, lūṭawul, lār wahal.

robber, n. ghal.

robbery, n. ghlā.

robe, see *garment*.

rock, n. skhar, ḍabara'h, tejzah, gaṭ; v.t. ṭāl khwaṛal, jūṭa'i khwaṛal; v.i. zangal, zangedal, shanedal; v.t. ṭāl wahal, jūṭa'i war-kawul, zangawul, shanawul.

rocky, a. ḍabarīnah, gaṭīn, sang-lākh.

rogue, see *rascal*.

roll, n. r'ghasht, n'ghasht, wal, tāo, (of paper) dasta'h, fard, (list) daftar; v.t. (up), n'ghashtal, n'ghāral; (on the ground) v.i. r'ghashtal, r'gharedal.

roof, n. bām, sakf, tsapar, chat.

room, n. khūna'h, dzā'e, koṭa'h, ḥujra'h (also in Peshāwar and parts adjacent, a public room for travellers, a guest room).

root, n. mūnḍ, wula'h, wekh, (base) kūnsaṭa'h, bonsaṭ, bun-yād; (to root up) v.t. lah mūnda bāsal or yastal, etc., or wekh, wula'h, etc., kājzal or k'shal or k'shawul.

rope, n. paraey, rasa'i, (hair, etc.) wāsh, wāsh-kaey, sila'i, (made from fibre of palm-leaf) būrn, biyāsta'h, (of strips of hide) sar-bānḍey.

rot, v.i. w'rastedal, sharhedal, skhā ke., bornedal.

rotten, a. w'rost, skhā, sharhedalaey, bornedalaey.

rotteness, n. w'rost-wālaey, skhā-tob or tī'ā or wālaey.

rough, a. zijz, (to the taste) z'mokh, z'mokht, trīw, (austere) būṭ, l'wār, klak, (plain, unmixed, etc.) spor.

round, a. ghunḍ. ghūnḍ; n. (beat) gaṣht, (bout) guzār, wār; (to turn round) v.i. churledal, gærzedal; v.t. churlawul, gærzawul.

rouse, see *wake*.

rout, see *repulse*.

rub, v.t. muṣhal, mujzal, tojzal.

rubbish, n. khadzala'h, war-khara'h.

ruin, n. warānī, wiyār-wālaey, kharabī, rang-wālaey; v.t. warānawul, wijārawul, rangawul, naṛawul, kharab ka.

ruined, a. warān, wijār, rang, khrang o rang, māt-guḍ, naṛawulaey.

rule, n. *ḥukūmat*, *ḥukm*, *ḥukm-rānī*, 'amal, (regulation) *ā'in*, *kānūn*, *kā'ida'h*, *ṭarīka'h*; v.t. *ḥukūmat ka.*, *ḥukm-rānī ka.*

ruler, n. *ḥākīm*, *amīr*, *wālī*.

run, n. *z'ghāst*, *maṇḍa'h*, *dau*; v.i. *z'ghaledal*, *z'ghāstal*, *z'ghashtal*; v.t. *maṇḍey wahal*; (away) v.i. *tašhtedal*; (away with) *tašhtawul*, (after) *pasey z'ghaledal*, *pasey pre-watal*, (over) *to-yedal*, (out) *watal*, (flow) *bahedal*; (down, disparage) v.t. *ghandal*, (down, overtake) v.t. *lāṇḍey ka.*, (up) v.i. *khatal*; v.t. *khejzawul*.

rust, n. *zang*.

rusty, a. *zang-shawaey*, *zang-khwaralaey*.

S.

sack, n. (of goat's hair) *ghundaey*, (of hair or hemp) *tsa'a'h*, *juwāl*, *dzola'i*; v.t. (plunder) *natal*, *lūṭawul*, *mār-dār ka.*, *nā-tār ka.*

sad, a. *zāhīr*, *gham-jan*, *gham-nāk*, *gham-gīn*, *dil-gīr*, *malūl*.

saddle, n. *zīn*, (pommel) *n'gūbaey*, *kāsh*, (cloth) *zīn-pośh*, *toghām*, (bag) *khūrjīn*, (girth) *tāng*, *tātang*, (pad) *khogīr*; v.t. *zīnawul*, *zīn yeshawul*.

saddler, n. *zīn-sāz*, *sarrāj*.

sadness, n. *zāhīr-tī'a* or *wālaey*, *gham*, *dil-gīrī*, *nūl*.

safe, a. *amān*, *salāmat*; n. (conduct) *badraga'h*, (guard) *pushtī*, *panāh*.

saint, n. *pir*, *wālī*, *abdāl*, *z'barg*, (the saints) *aulyā*.

sale, n. *prolana'h*, *prowuna'h*, *plor*, *bai'a'h*; v.t. *prolal*, *prowul*, *ploral*, *bai'a'h ka.*

salt, n. *mālga'h*; a. *mālgīn*.

salutation, n. *salām*, *allah-bāsh*, *rogh-bar*, *barḡarandī*; v.t. (salute or make salutation) *salām āchawul*, *rogh-bar* or *barḡarandī ka.*, *allah-bāsh ka.*

salve, n. *malham*, *paha'h*.

sand, n. shiga'h, (sandy soil) shiglana'h, (sandy desert) kāṛ.

sandal, n. tsapla'i.

sandy, a. shiglan.

sap, v.t. surang or surangaey wahal, sūraey ka.

satiety, n. moṛ-ti'ā, moṛ-wālaey, maṛah khwāh.

satiate, v.t. maṛawul, ḍakawul, soṛawul.

satisfaction, n. razā-mandi, khātīr-khwāhī.

satisfy, v.t. razī ka., khātīr-jam'i ka., pohawul.

save, v.t. sātal, jzghoral, khundi ka.

saw, n. ara'h, (dust) chūr.

say, v.t. wayal, khabarey ka., lal, lawdal.

scabbard, n. teka'h, tekaey, mī'an.

scales, n. tala'h, tarāzū.

scarce, a. pitsārney, lajz, rangaey, matra'h, kam, pūṭaey, poṭuskaey.

scarcity, n. kākhti, tangsi'ā, kam-yābī, ḍukāl.

scatter, v.t. khwarawul, khparawul, tār-pah-tārawul, rajz-awul, tarmey tarmey ka.

scholar, n. shāgird, (erudite) 'ālim, mullā.

school, n. maktab, (master) ustād, mu'allim, ākhūnd.

science, n. 'ilm, hikmat.

scour, v.t. muṣhal, mujzal, tojzal, z'doyal.

scout, n. tsārī, zaraey, yalah-dār, tsār-kawūnkaey; v.t. tsār ka., tsāral, zarana'i ka.

scrap, n. ṭoṭa'h, ṭūk, paṛūkaey.

scrape, v.t. garawul, garjzal, skoyal.

scratch, see *scrape*.

scream, n. sūrey, jala'i, nāra'h, chighāra'h; v.t. nārey sūrey ka., jala'i wahal, nārey wahal, chighāra'h ka.

screen, v.t. puṭawul, poṣhal.

screw, n. pech, marwat, (of a violin, etc.) ghwajz, ghwajz-ay.

seal, n. muhr; v.t. muhr lagawul or muhr ka.

seam, n. joṛ, darz, sko-e, sko.

search, v.t. shanal, laṭawul.

season, n. mausim, faṣl; waḳt, mūda'h.

secret, a. puṭ-pinham.

- secure*, amān, salāmat; tīng, kā-īm, mazbūt, (against surprise or attack) bey-kābū; v.t. sātal, jzghoral, kā-īm ka., mazbūt ka.
- security*, n. khūndī-tob, jzghorana'h, (bail) zamānat, salāmat, (bond, bondsman) zāmin.
- sedition*, n. balwā, fasād, pasāt.
- see*, v.t. katal, goral, lidal; v.i. (understand) pohedal, rasedal.
- seed*, n. tukhm, dāna'h, (of fruit) zaraey, zarnaey, (sperm) manī, (progeny) aulād, zū-zāt, za-o-zād.
- seeing*, n. kātah, katana'h, lidah, lidana'h, naẓar; a. binā.
- seem*, v.i. tsargandedal, sh'kārah ke., ma'lūmedal.
- seize*, v.t. niwal, ākhistal.
- select*, v.t. arnawul, khwashawul, ghwarah ka., pasand ka.
- selfish*, a. khpul gharaz, khpul maṭlab.
- sell*, v.t. prowul, prolal, ploral, pah bai'a'h war-kawul, bai'a'h ka.
- send*, v.t. āstawul, lejzdal, (for) balal, rā-balal, ghoshṭal.
- senior*, a. lo-e, mashar.
- sense*, n. poha'h, fahm, pahm, hośh, 'aql, (meaning) ma'nī; (to have) v.t. hośh lalar, 'aql lalar; (have sense of) v.i. pohedal.
- sensible*, a. pohand, hośh-yār, bedār, khabar-dār.
- sentence*, n. hukm, fatwā.
- sentinel*, n. pāsbān, tsoka'i-dār, pahra'h-dār.
- separate*, a. beyal; v.i. beyaledal, l'wushtal, l'warṣedal; v.t. beyalawul, judā ka, l'warawul.
- separation*, n. beyaltūn, judā-i.
- servant*, n. naukār, chākar, khidmat-gār.
- serve*, v.t. naukārī ka., khidmat ka., chākarī ka.
- service*, n. naukārī, khidmat, chākarī.
- serviceable*, a. pah kār, fā'ida'h-man, sūd-man.
- set*, v.t. (place) jz'dal, ke-jz'dal, ke-shwal, ke-shodal, ke-showul, yeśhal, yeśhodal; jorawul, lagawul, k'she-nawul, k'she-yastal; v.i. (go down) kūzedal, pre-watal, (set out) t'lal, lāral, drūmal, drūmedal, rawānedal.
- settle* (down), v.i. āstedal, basiyā ke., k'she-nāstal; v.t. āstawul, astogna'h ka., ābādawul, basiyā ka., dza'e niwal,

- mishta'h ka., k'she-nawul, mukarrar ka., (an account)
 adā ka., (a quarrel, difference, etc.) pakhulā ka.
 gwāshal, (arrange, set in order) atsarnal, tartīb ka., joṛ-
 awul, (finish) tamāmawul, khalāṣawul, (a suit) faiṣala'h
 ka.
settlement, n. (of revenue) bandobast, (colony) no-abādī,
 (of a dispute) gwāsh, (of a suit) faiṣala'h.
sever, v.t. l'warawul, pre-kawul, beyalawul.
severe, a. tund, tez, sakht, zisht, klak.
sew, v.t. gaṇḍal, sko-e ka., (sew up) age-yil.
shade, n. sew-raey, seo-raey; v.t. sew-raey or seo-raey ka.
shadow, n. 'aks, chah. See *shade*.
shake, v.i. khwadzedal, rapedal, shoredal; v.t. khwadzawul,
 rapawul, shorawul, (down) drabawul.
shallow, a. tawshal, pā-yāb (*lit.* fordable, within one's
 depth).
shame. n. sharm, ḥayā, sharmindagī, ghairat.
shameful, a. bad, der bad.
share, n. bakhra'h, wesh, wand, wanda'h, ḥiṣṣa'h.
sharp, a. tera'h, tez, (clever) pohānd, (acid) trīw.
sharpen, v.t. tera'h ka., tez ka.
shatter, see *break*.
shave, v.t. kh'riyal, tojzal.
shear, v.t. skustal, skwal ka.
sheep, n. (male), majz, gæd, (ewe) mejz, gæda'h, (lamb)
 gæḍoraey, w'raey, (ewe lamb) gæḍora'i, w'ra'i, (long-
 tailed sheep) heṛaey, (ewe) heṛa'i, (wether) wuch-kul,
 wuch-kulaey, (cot) shpol, bāṇḍa'h.
shelter, n. panāh, s'yab, chah, sātana'h.
shepherd, n. shpūn, (boy) shpankaey.
shine, v.i. dzaledal, breshedāl, rūrnedal.
ship, n. jahāz.
shirt, n. khata'h, pairāhan, kāmīṣ.
shiver, v.i. rapedal, larzedal; v.t. (shatter) mātauwul, (in
 pieces) daṛ daṛ ka.
shoe, n. parna'h, juta'h, (horse) na'l.
shoot, v.t. wīshthal, ṭopak, etc., khalāṣawul, (as plants); v.i.
 tūkedal, zarghūnedal.

- shop*, n. dūkān, (keeper) dūkān-dār.
shore, n. ghāra'h, tsanda'h.
short, a. (in length), land, (in size or quantity) lajz.
shorten, v.i. landedal; v.t. landawul.
shot, n. (small) chara'h, (bullet) mardakaey, (cannon) gola'i,
 (a discharge) guzār.
shoulder, n. aojza'h, (blade) walaey.
shout, see *cry out*.
show, n. nandāra'h, tamāsha'h; v.t. tsargandawul, bartser ka., showul, sh'kārah ka., pohowul, fahmawul.
shower, n. (spring) da psarli bārān, (summer) wasā'h, da wori bārān, (slight) rangaey bārān, (heavy) garu or shebah bārān.
shrub, n. būṭaey, (thorny) karkarna'h.
shut, v.t. bandawul, peshawul, (as a door) pori or pala'h pori ka., (a book) ṭapawul, (the eyes) puṭawul.
sick, a. randzūr, nā-jor, nā-rogh, bīmār, (sick of, disgusted) wezār, staraey, stomān, (at stomach) miśh miśh.
sickness, n. randz, nā-jor-ti'ā, bimārī.
side, n. tselma'h, khwā, ḍaḍa'h, loraey, lor, palan, ṭaraf, (of the body) arḥh, tsang.
sight, n. kātah, katana'h, līdah, līdana'h, nazar, (show) nandāra'h.
sign, n. ishāra'h, ishārat, naśha'h, nakhśha'h, 'alāmat.
sin, n. gunāh, taḳsir, khata, wabāl.
sinner, n. gunāh-gār, taḳsirī.
single, a. tsarah, yawādzāey, witar (of one fold, not double) yawa-stawaey, (unmarried) lawand.
sink, v.i. dūbedal, gharḳedal; v.t. dūbawul, gharḳawul.
sister, n. khōr, (husband's) n'dror, (wife's) shena'h, (foster) da ti khōr.
sit, v.i. k'she-nāstal, nāstal.
sitting, n. nāsta'h, k'she-nāsta'h, (a seat, a place for sitting on) da nāstey dzā'e.
size, n. star-wālaey, andāza'h, ḳadr.
skin, n. tsarman, poṭ, (bark), khwar, (for water) mashk, mashkoraey, (small) jaey; v.t. tsarman tskawul or kājzal or k'shal, spīnawul.

- skirmish*, n. taş-čius; v.t. taş-čius ka.
- skull*, n. kakara'i.
- sky*, n. āsmān, (cloudless) shīn āsmān, (cloudy) garn or gūr āsmān.
- slander*, n. palama'h, peghor, tor, tuhmat.
- slap*, n. sīla'i, ḍab, tsapeṛa'h, taḡ; v.t. tsapeṛa'h wahal, taḡ wahal, sīla'i wahal.
- slave*, n. m'rayaey, ghulām, (girl) wīndza'h, barda'h, (who has borne a child to her master) sūr-yata'h.
- slavery*, n. m'rayaey-tob, ghulāmī.
- slay*, v.t. wajzal, wajzlal, wajlal, ḡatlawul, (for food) ḡalāl-awul.
- sleep*, n. khūb; v.t. khūb ka., ūdah ka.; (fall asleep) v.i. khūb zangedal; v.t. parnā w'ral, (grow sleepy) khūb rā-ghlal; (put to sleep) v.t. khūb w'ral, (put to bed) tsamlawul.
- sleepy*, a. khūb-waṛaey, parnā waṛey stargey, draney stargey.
- slender*, a. naraey.
- slide or slip*, v.i. shwahedal, shwayedal; n. (a slip) shwah-edana'h, laghz, (slippery ground); shwahanda'h z'mak-a'h.
- slippery*, a. shwaey, shwayand, shwayandār.
- small*, a. wor, lajz, kuchinaey, kachūṭaey, kachūṭ-wālaey, mandaraey.
- smallness*, n. lajz-wālaey, wur-wālaey.
- smell*, n. bū, bū-e; v.i. (emit) bū-e t'lal; v.t. (sniff) bū-e -yawul.
- smoke*, n. lū, lū-gaey, ḡaḡūza'h.
- smoothe*, a. sam, hawār; v.t. samawul, hawārawul, atsarnal.
- sneeze*, n. pranj, pranjaey, prach; v.i. pranjedal, prachedal, (cause to sneeze) pranjawul, prachawul.
- snore*, n. khær, khærkaey; v.t. khær wahal, khærkaey ka.
- snow*, n. wāwra'h; v.i. wāwrey aoredal or pre-watal.
- soak*, see *steep*.
- sob*, n. aswelaey, salga'i; v.t. salga'i ka., arkhaśh k'shal or ka., (with violence) alhang ka., aswelaey ka.
- soft*, a. post, pos, khurīn, narm.
- soil*, v.t. khīran ka., palitawul, kakarawul.

sojourn, see *dwelt*.

soldier, n. sipāh-i, (*vul.*) spāhī, (feudal retainer) m'lā tar.

soldiership, n. sipāh-garī.

soldiery, n. fauj, laṣhkar.

son, n. dzo-e, zo-e, (in-law) zūm, zūmgaey, (grand) n'was-
aey, n'masaey, (only) kashaey.

soothe, v.t. tasalli ka. or war-kawul.

sore, n. (also a wound) ṭap, zakhm; a. gazak.

sorrow, n. armān, dzawr, randz, gham, nūl; v.t. gham
khwaṛal, armān ka.; v.i. randzedal, nūledal, dzawredal.

sorry, a. paṣhemān, toba'h-gār.

sort, n. shān, rang, kism; v.t. atsarnal.

soul, n. rūḥ. See *spirit*.

sound, n. zwajz, ghajz, bāng, āwāz; a. (well) joṛ, rogh,
(safe) salāmat, amānī, ṣābit, (right) jukht.

sour, a. trīw, (morose) būṭ, sūt būṭ.

source, n. nund, wekh, 'aṣl, sar.

sow, v.t. karal.

spare, a. (scanty) lajz, rangaey, (surplus) ziyāt, fāltū, (un-
occupied) wazgār, khāli; v.t. (save) bakhshal, pulawul.

spark, n. batsarkaey, batsaraey, ghurutskaey.

sparkle, v.i. breṣhedal, dzaledal, rūrnedal.

speak, v.t. wayal.

spear, n. neza'h, (small) shal, shalgaey.

special, a. khāṣṣ.

species, n. jins, zāt, kism.

spectacle, n. nandārah, tamāsha'h.

speech, n. jzaba'h, wayana'h, wayaey, w'rāsha'h, khabara'h.

speechless, a. gūng.

spend, v.t. kharts ka., ṣarf ka.

spill, v.i. to-yedal, to-edal; v.t. to-yawul.

spin, v.i. churledal, tsarkhedal, gærzedal; v.t. churlawul,
tsarkhawul, gærzawul.

spindle, n. tsarkhaey, tsarkhalgaey.

spirit, n. (resolution) z'rah, dil, (courage) himmat, maṛ-
āna'h, ghairat, nang, (essence) kho-e, mizāj, 'arāk, jau-
har, (immateriality) rūḥ, nafs, dzān, sāh.

spirited, a. z'rah-war, maṛanaey, himmat-nāk.

- spit* (spike), n. sīkh, sīkhcha'h; v.t. pew-dal, pe-yal; v.t. (expectorate) tūkal, tū ka., tūk ka., lārney tūkal.
- spite*, n. khwā-badī, droh, ghach, kīna'h.
- spittle*, n. lāra'h, lārney, tūk.
- split*, n. chāwd, chāwda'h, trāk, (sound, as wood splitting) kṛās; v.i. chāwdal, shledal; v.t. chawal, shlawal.
- spoil*, n. tāla'h, tālā, lūt, shūka'h, ghārat; v.t. (plunder) natal, lūtal, lūṭawul, shūkawul, ghārat ka., (destroy) wṛānawul, ṛangawul, khārābawul.
- spout*, n. tsūshka'h, tsūshkaey, tsūsha'i, (gush) dāra'h, shuturaka'h, charaḡ (also, sound of water spouting); v.i. pah dārey watal or bahedal; v.t. shuturaka'h wahal, dāra'h wahal, charakahār wahal.
- spread*, v.i. khwardal, pheledal, wīredal, khparedal; v.t. khwarawul, phelawul, wīrawul, khparawul, tārawul.
- spring*, n. (leap) ṭop, trap, trapa'h, tindak, dang, ghur-zang, (source) china'h, (instrument, *lit.* a bow) kamāncha'h; v.t. ṭop wahal, traplal, tindak or ghurzang wahal, dangal; v.i. (issue) khatal, watal, bahedal, (germinate) ṭukedal, zarghūnedal.
- sprinkle*, v.t. (as water) pāshal, (with flour or the like) dūṛawul.
- sprout*, n. buzghalaey, tegh, khalaey; v.i. ṭukedal, ghundzedal, zarghūnedal.
- spy*, n. jāsūs, zaraey. See *scout*, v.t. jāsūsī ka., zarana'i ka.
- stab*, n. tsarkh, zal; v.t. tetsal, zanal, tsekhāl, sūghawul, lakawul.
- stage*, n. manzīl.
- stand*, v.i. pātsedal, wudredal, walāredal, (fast) tam ke., (erect) neghedal, lakedal, (at bay) jah ke.
- standing*, a. walār, lak, negh, pā'edār.
- start*, v.i. (fear) tarhedal, bugnedal, (set out) rawānedal, lāṛal.
- state*, n. (condition) hāl, hālat, (realm) daulat, mamlakat, salṭanat, (ostentation) shaukat.
- statement*, n. bayān, wayana'h, wayaey, (account) ḥisāb; v.t. (to state) bayānawul, lal, lawdal, wayal.

- station*, n. (place) dzā'e, manzil, (degree) darja'h, martab-a'h; v.t. k'she-nawul, walārawul.
- stay*, v.i. āstedal, aosedal, pātedal, pāto-kedal; (stop, prevent) v.t. man'a'h ka., hiṭālawul.
- steal*, v.t. ghlā ka.
- stealth*, n. ghalaey-tob, puṭ-wālaey.
- steep*, a. zawaṛ, l'waṛ, ūchat, (high) hask, (a steep), l'waṛ-a'h, kamar.
- steep* (soak), v.t. khushtawul, lūndawul.
- step*, n. pal, ḳadam, yūn, gām.
- sterile*, see *barren*.
- stern*, a. zījz, trīw, būṭ, sūṭ būṭ.
- stick*, v.i. n'shatal, n'shaledal; v.t. (pierce), tetsal, tsekhal, sūghawul, (to stick in, plant) n'jatal, n'jzatal.
- stiff*, a. ṭīng, klak, lak, negh, zījz, (erect) l'waṛ.
- still*, a. band, bey-ḥarakat, puṭa'h khula'h.
- stir*, v.t. laṛal, (mix) ṛakawul, gaḍawul.
- stomach*, n. geḍa'h, kheṭa'h, aojzraey, (crop) jajūra'h, jajūraey.
- stone*, n. kārnaey, (a monolith) tejza'h, (of fruit) haḍ zaraey; v.t. pah kārno wishtal, sangsār ka.
- stony*, a. kārnedz, kārnaey, (ground) tarāra'h, kārnedza'h z'maka'h, sang-lākh.
- stoop*, v.i. ṭiṭidal; v.t. (bend or stoop the 'head) sar ṭiṭawul.
- stop*, v.i. tam ke., (continue) aosedal, pātedal, pāto ke., (halt) wudredal, walāredal; v.t. (impede) ārawul, kariyābawul; v.i. n'shatal, n'shaledal, (prevent) hiṭāledal; v.t. (delay) dzanḍawul, (discontinue) tark ka., (rest) āram niwal.
- store*, n. ambār, ganj, (house) ambār khāna'h, khizāna'h; v.t. ṭolawul, jam'a'h ka.
- stores*, n. asbāb, sāmān, tosha'h, tsowraey, zakhīra'h.
- storm*, n. sila'i, ṭūfān; v.t. (assault) ḥamla'h ka.
- stout*, a. tsorb, ghaṭ, kaṭəh, khṛis, gagar, nāpar, maḥbūt.
- straggle*, v.i. khwaraey khwaraey t'lal or gærzedal.
- straight*, a. sam, sat, tsak.
- strange*, a. begānah, pradaey.

- stratagem*, n. lamghara'i, hila'h, fareb.
straw, n. khass, khassarnaey, (chopped or broken) būs.
stray, a. wuruk, wuruk-shawaey, khūshaey; v.i. wuruk ke.
 or wurukedal, khūshaey gærzedal.
stream, n. (gush of water) dāra'h, shuturaka'h, (rivulet)
 laštaey, wāla'h; v.t. dāra'h wahal, shuturakah wahal.
strength, n. bram, zor, kūwat.
strengthen, v.t. zor war-kawul, mazbūt ka. klakawul, (as a
 fortress) tīngawul.
strict, a. sakht, tīng, klak, zorawar.
strife, n. jang, steza'h, mīrtsī, jagra'h.
strike, v.t. wahal, takawul.
strip, v.i. barbandedal; v.t. barbandawul.
strive, v.t. kōshiśh ka. miḥnat ka.
stroke, guzār, wār, wāraey, (at play) daw; v.t. (make or
 deliver) wāraey ka., guzar ka.
stubborn, a. takarnaey, jah, khpul-sar, sar-kaśh, hođ.
stumble, v.i. drabal, budrī or škandari or kangas khwaral.
stupid, a. palwand, kaw-dan, nā-poh.
sturdy, see stout.
subdue, v.t. lāndey ka., ghamawul, maghlūb ka.
subject (see *subdue*), (a subject), n. ra'iyat, zer-dast, tābi'-
 dār, tābīn.
submit, v.t. ḥukm manal, farmān w'ral, farmān-bardāri
 ka., itā'at ka.
subordinate, a. k'shatah, kashar.
subsistence, n. rozī, rizk, roz-gār, guzrān.
success, n. baraey, gaṭah, gaṭana'h, wārāna'h, bakht.
succour, see aid.
suck, v.t. (breast or teats) rawdal, (imbibe) chūpal,
 z'beśhal, tskawul, ts'śhal.
suckle, v.t. taey war-kawul.
suffer, v.t. petsal, z'ghamal, (in comp.) w'ral, khwaral,
 k'śhal; v.i. sahedal, sahal; v.t. (allow) pre-jz'dal, pre-
 shodal, ijāzat or ḥukm or rukhṣat war-kawul.
suitable, a. pirzo, perzo, yarzan, munāṣib, wājib, śhəsh.
summit, n. peza'h, tsūka'h, selma'h, sar.
summon, v.t. balal, rā-balal, talab ka.

- sun*, n. n'mar, n'war, (rise) n'mar khātah or khatana'h, (set) n'mar prewātah or pre-watana'h.
superior, a. (greater) lo-e, ghat, star, (age or rank) mashar, (preferred) ghwarah, (upper) bar, pāsanaey, portanaey.
supplication, n. minnat, dū'ā.
support, n. pālana'h, n'māndzāna'h, parwarish, (preserve) sātal, jzghoral, (assist) marasta'h ka., pushti ka.
supporter, n. pālunkaey, jzghoraey, sātandoaey, sātunkaey.
suppose, v.i. pohedal; v.t. garnal, angeral.
surprise, v.i. nā-tsāpah pre-watal.
surround, v.t. chāperah nīwal, isārawul, hisārawul (*corrup.* of hiṣār), (by men—post men around) chāper dzān dzān kawul.
survive, v.i. jzwandaey ke., jzwandaey pāto ke., pā'edal; v.t. zist ka.
suspect, v.t. shakh ka. or rā-w'ral, gumān 'ka.
sustenance, n. khwarāk, ts'shah khwārah, rozi.
swallow, v.t. n'ghardal, terawul.
swear, v.t. kasam khwaral, saugand khwaral, (to administer an oath) kasam, etc., war-kawul.
sweat, n. khwala'h; v.i. khwala'h or khwaley ka.
sweep, v.t. jārū ka.
sweet, a. khøjz; (become) v.i. khøjzedal; (make) v.t. khwajzawul.
swift, a. garandaey, jalt, tez.
swell, v.i. parsedal, pundedal.
swim, v.t. lānbo wahal.
sword, n. tūra'h, tegh.
swordsmān, n. türzan, tür-yālaey.

T.

- tail*, n. lam, laka'i.
take, v.t. ākhistal, nīwal, (carry) w'ral, yosal, (lead) botlal, biwal, (out) kājzal, k'shal, (off) bāsal, yastal.
talk, n. wāyana'h, wayaey, w'rāsha'h, khābara'h; v.t. wayal, khābarey ka.

tall, a. (in stature), dang, l'war, (high) hask, ūchat, ūjzd.
tar, n. rāndzarāh, chūrel.

target, n. naśha'h, mūkha'h, kuhāra'h, (shield) spar.

taste, n. (flavour) khwand, maza'h, tsakindan, tsaka'h ; v.t.
 khwand ākhistal or ka., tsakal, (give savour) khwand or
 maza'h wahal or loral, tsakindan wahal.

tax, n. bāj, khirāj, sāw, maḥṣūl.

teach, v.t. l'walawul, sabak war-kawul, showal, amokhtah
 ka., t'alim ka.

teacher, n. ustād, mu'allim, ākhünd.

tear, v.i. tsiredal, shledal, w'raredal ; v.t. tsīral, w'rarawul,
 shlawul, (out) bāsal, kājzal, yastal.

tear, n. aośha'h, (tears) aośhey, (tearful eyes) aośhaney
 stargey ; v., v.i. (shed tears), aośhey toeyedal.

teat, n. taey.

tell, v.t. wayal, bayānawul, showul, khabar ka.

temper, n. kho-e, lośhaey, khaṣlat, tab', tab'iyat, (of metals)
 dam, āb.

tempest, see *storm*.

tend, v.t. timār ka., khidmat ka., (sheep) shpānī ka.

tent, n. dera'h, khaima'h, (hair tent of the pastoral tribes)
 kijzda'i, (rope) mazaey, māndara'h, marānda'h.

terrible, a. haul-nāk, khof-nāk, haibat-nāk.

terrify, v.t. tarhawul, dārawul, dhalawul, werawul, haibat
 wahal or ka.

terrified, a. haibat-wahalaey, tarhawulaey, werawulaey, tar-
 hūr.

terror, n. tor, wera'h, tara'h, tarhara'h, haibat, khof.

test, v.t. āzmāyil, āzmoyal, āzmūdah ka., āzmāisht ka.

testify, v.t. gawāhī lal or lawdal, or gawāhī adā ka., shāhidī
 lal or lawdal.

thank, n. shukrāna'h or shukr pah dzā'e rā-w'ral, shukr
 guzāral, shukr ka.

thatch, n. tsapar, chat.

thaw, n. wī-li-wālaey ; v.i. wī-li ke ; v.t. wī-li ka.

theft, n. ghlā.

thick, a. ghaṭ, (bulky)'per, l'wār, (inspissated) ṭing, (dense,
 as trees, hair, etc.) tat, ṭal, garn, (as the voice) ḡaḡ.

- thief*, n. ghal, (expert) chakah ghal.
thigh, n. w'rūn, patūn, (including leg and foot) shānga'h.
thin, a. (lean) trandz, dangar, khwār, (scanty) rangaey,
 (delicate) naraey, bārik, mahīn.
thing, n. tsiz, kālaey, shai.
think, v.i. pohedal; v.t. angeral, garnal, andeshna'h,
gumān, khiyāl or fikr ka.
thirst, n. tanda'h, tajzaey-wālaey; v.i. (become thirsty)
tajzaey ke.
thirsty, a. tajzaey.
thorn, n. āgnzaey, (bush) karkarna'h, (thorns, brambles)
ghaney, (thorny tree) āghzana'h wana'h.
thought, n. andeshna'h, gumān, poha'h, khiyāl, fikr.
thrash, v.t. wahal, ṭakawul, kūṭal, (corn) ghobal ka.
thread, n. sparnsa'i, mazaey; v.t. pew-dal, pe-yal.
threaten, v.t. dārawul, tarhawul.
throat, n. mara'i, mar-kanda'i, gharaey, gharandaey,
 (fauces) ghāra'h, (larynx) stūnaey, (tonsil) da jzabey
laṛ or haḍ.
throw, v.t. wishtal, āchawul, lawastal, (away) ghurzawul,
 to-yowul, (down) pre-wastal, pre-yastal.
thrust, v.t. (into) mandal, k'she-yastal, k'she-bāsal, tse-
khal, nanayastal, (push aside) ṭeyl wahal.
thumb, n. ghaṭa'h gūta'h.
thump, v.t. sūk wahal, ḍabawul.
thunder, n. tālanda'h, tarnah, (bolt) tandar, ṭakah; v.i.
ghurumbedal.
tidings, n. khabar, (good) sār, zeraey, (a bearer of) zerah-
garaey.
tie, n. tarūn, tarna'i; v.t. taṛal, lagawul.
tight, a. ṭing, ṭing, rā-k'shalaey, tang, (very tight) ṭap ṭing,
 (fitting) chust.
tighten, v.t. ṭing taṛal or ka., rā-k'shal, klakawul.
till, v.t. karal. See *plough*.
tillage, karana'h, kar, zamin-dārī.
time, n. wakt, āwān, daur, zamāna'h, (age) 'umr, kāl;
 (season) mausim, mūda'h, naubat, (turn, spell) ṭāng,
wār, plā, dzal, guzār, heṛ, (leisure) furṣat, waz-gār-tob.

- tire*, v.i. staraey ke.; v.t. staraey ka.
tired, a. staraey, stomān.
toe, n. da pshey gūṭa'h.
toil, v.t. miḥnat ka., kośhiśh ka., jahd ka., chopar wahal.
toll, n. maḥṣūl, chūnga'ī.
tongue, n. jzaba'h, (long-tongued) jzaba'h-war, (on the tip of) da jzabey pah sar.
tool, n. kālaey, ālat.
tooth, n. ghāsh, (less) kanḍas, karshap, (ache) ghāsh-khūjzaey.
top, n. peza'h, tselma'h, tṣūka'h, sar.
torch, n. (of pine wood slip) shūnta'ī.
torment, see *torture*.
torrent, n. nīz, nī-ūz, sail-āb.
torture, n. 'azāb; v.t. azāb ka.
toss, v.i. ghurzedal; v.t. ghurzawul, āchawul, lawastal.
total, n. ṭol, wārah, ṭol-ṭāl, drast.
touch, v.i. b'losedal; v.t. b'lodal, lās āchawul, lās war-w'ral, lams ka., (the feelings) lamsawul.
tough, a. klak, paṭakh, sakht.
tower, n. burj.
town, n. shahr, kaṣba'h.
track or *trace*, n. maṇḍ, darak, belga'h, raksh, naśha'h, (way) lār; v.t. mūndal, belga'h bāsal, laṭawul.
tract (of country), n. hewaḍ, z'maka'h, mulk, (level) sama'h.
trade, n. tijārat, saudāgarī, saudā, pesha'h, kasb, kār, war-k'rah rā-k'rah.
tradesman, kasb-gar, peshah-gar.
trader, n. tājir, saudāgar, parānchah.
train, v.t. amokhtah ka., taiyārawul, rūjzdawul, (following) swarli, jalab, ḥashmat.
trample, v.t. pā'emāl ka., latārawul, għobal ka., ghoeymaṇḍ or ghwaey-maṇḍ ka.
tranquillise, v.t. ṭāṭob ka., sarawul, āramawul, āram war-kawul, pakḥulā ka., qarārawul.
transfer, v.t. pāslawul, spāral, taslīm ka.
transport, v.t. (animate things), botlal, bīwal, (inanimate) w'ral, yosal, (banish) jalā-waṭan ka.

- travel*, v.t. safar ka. ; v.i. (to set out on) pah safar t'lal.
- traveller*, n. musāfir.
- treachery*, n. khayānat.
- tread*, v.t. pshey jz'dal, (under foot) pā'e-māl ka., latāral, (out corn) ghobal ; v.i. (as birds) khatal.
- treason*, see *rebellion*.
- treaty*, n. tarā'h, tarāna'h, tarūn. 'ahd, ṣulḥa'h, (enter into) 'ahd ka., tarūn ka., ṣulḥa'h ka., (articles of) 'ahd nām-a'h, ṣulḥa'h nāma'h.
- tree*, n. wana'h.
- tremble*, v.i. rejzedal, larzedal, parkedal, rapedal.
- trial*, n. (test) azmā'isht, imtiḥān, (of a case) tajwiz.
- tribe*, n. kaum, ulūs, firka'h, (section of a) khel.
- trick*, n. ghulat, nakhra'h, fareb, (habit) kho-e.
- triumph*, n. wī-ārāna'h, baraey ; v.t. baraey mundal, wī-ārāl.
- troop*, see *crowd*.
- trot*, n. ḍachko, ḍachka'h, ḍugland ; v.i. pah ḍachko or pah ḍugland t'lal.
- trouble*, n. randz, dzawr, talwasa'h āzār, rabar, mihnāt, dil-āzārī ; v.t. randzawul, dzawrawul, rabrawal, āzār rasa-wul.
- trough*, n. nāwa'h, (small) nāwa'h-ga'i, pūl, tarnāo.
- trudge*, v.i. ṭaparedal.
- true*, a. rištīnaey, rištūnaey, rištī'ā, rāst, (genuine) karah.
- trust*, n. sāh-wisa'h, bāwar, khal, i'tibār, (credit) nasia'h, (hope) umed, tawakkul, (charge) ḥawāla'h.
- trusty*, a. i'tibārī, mu'tabar, wafā-dār.
- truth*, n. rištī'ā, rāstī.
- try*, v.t. āzmoyal, azmāyil, azmāisht ka., was ka., koṣhish ka., (a suit) 'adālat ka., tajwiz ka.
- tumult*, n. balwā, jzwayz, zwayz, ṭrap, shar, ghulghula'h.
- turban*, n. dastār, (small) paṭkaey, (a cloth tied over the turban and under the chin) maṇḍūs.
- turn*, n. (revolution) tsarkh, daur, (time, occasion) plā, wār, dzal, her, guzār, (twist) pech, marwat, wal, (also, bend) tāo, (bend) kajz-lech, kāl-kūch ; v.i. āwuṣhtal, tsarkh-

edal, churledal, gærzedal, gharedal, stünedal, (back) jār-watal, (become, grow, etc.) sh'wal, kedal; v.t. tsarkhawul, churlawul, gærzawul, gharawul, (back) stünawul, jār-yastal, (out) sharal, (from) prejzdal, tark ka., (over) arawul.

twist (bend), n. pech, tāo, wal, marwat; v.i. tāwedat, kringedal; v.t. pech khwaral, tītawul, wal ka., wal khwaral, kringawul, wal ka., (spin) ghashtal, gharawul, gharal, tā'o-awul.

tyranny, n. zulm, jafā, jawr, zor, jabr.

tyrannize, v.t. zulm, jafā, etc., ka.

tyrant, n. zālīm, jafā-kār.

U.

ugly, a. trīw-makhaey, bad-shakl, bad-şurat.

unable, a. nā-tawān.

unanimity, n. jorışt, rogħa'h, yek-dilī, yek-jihatī, ittafāk.

unbecoming, a. nā-lā'ik, nā-munāşib, nā-kardaey.

unbeliever, n. bey-dīn, kāfir.

uncertain, a. nā-yakīn.

uncle, n. (paternal) trah, (maternal) nū-e.

unclean, a. khiran, palid, nā-pāk, nā-wulaey.

unconcerned, a. bey-parwā, bey-gham.

uncultivated, a. shār, wijār.

undergo, v.t. z'ghamal, sahedal, w'ral.

understand, v.i. pohedal.

understanding, n. poħa'h, fahm, 'akl.

undo, v.t. prā-natal, sparḍal, khwarawul.

undress, jāmey or zařukaey bāsal or yastal.

unemployed, a. a-ṭāl, bey-kār, waz-gār.

uneven, a. l'war, jzawar, ṭubkī ṭubkī, kandey kawdarey, nā-hawār.

unfit, a. nā-kābil, nā-lā'ik, nā-munāşib.

unfold, v.i. khwardal, ghwardal, ṭukedal, (manifest) tsargandedal; v.t. prā-natal, sparḍal, (manifest) tsargandawul, sh'kārāh ka.

- unfortunate*, a. tor-bakht, asī, āfat wahalaey, nā-tsār, shūm, bad-naşib, nā-mubāarak, bey-naşib.
- unfruitful*, a. shand.
- ungrateful*, a. nā-shukr, nā-ḥaḳḳ-shinās.
- unhappy*, a. zahir, ḡham-jan, malūl.
- uninhabited*, a. ḡhair-ābād, wairān.
- union*, n. (accord) ittafāk, joṛişt, rogħa'h, paiwastūn, tarūn, tarāna'h.
- unite*, v.t. paiwastah ka., taral, lagawul.
- universe*, n. nara'i, jahān, dunyā.
- unjust*, a. bey-inşāf, nā-ḥaḳḳ, bey-dād, jafā-kār.
- unlawful*, a. ḥarām, nā-rawā.
- unload*, v.t. tashawul, bār kūzawul.
- unlucky*, see *unfortunate*.
- unmarried*, a. (man) nā-wādah karaey, lawand, (female) nā-wādah shawey.
- unripe*, a. aom, umḡhalan, nīmah-khwā, nīm-garaey.
- unroll*, v.i. khwardal, ḡhwardal, wiṛedal; v.t. prā-natal, sparḍal, khwarawul, etc.
- unsafe*, a. khatr-nāk.
- untie*, see *unloose*.
- upper*, a. bar, pāsanaey, portanaey.
- upright*, a. (honest) imān-dār, riştūnaey, riştinaey, (erect) w'lār, jig, lak, negh.
- upset*, v.i. naskoredal, naṛedal, paṛ-makh or paṛ-makhaey pre-watal; v.t. naskorawul, naṛawul, aṛawul.
- urge*, v.t. tezal, zoral, (enjoin) tākid ka., (stimulate) ājzi-yil, lamsawul.
- urgent*, a. zarūr.
- use*, n. fā'ida'h, kār, (possession) taşarruf; v.t. pah kār rā-w'ral, taşarruf ka.
- useless*, a. pūch, tash, nā-kāra, bey-fā'ida'h.
- usurp*, v.t. pah jabr ākhistal, pah zor dzān tah ākhistal.
- utter*, a. bashpaṛ, nihāyat; v.t. (speak) wayal, lal, lawdal, (set agoing) jāri ka., chalawul.

V.

vacant, a. tash, khūshaey. See *empty*.

valiant, a. maṛanaey, tūr-yālaey, z'rah-war, bahādur.

valley (between two mountains or ranges), dara'h.

value, n. kīmat, bai'a'h; v.t. kīmat or bai'a'h taral.

vanquish, v.t. lāndaey ka., pær ka., mātawul.

vapour, n. laṛa'h lūgaey, lū, b'rās.

vary, v.i. gærzedal, badaledal; v.t. āwuštal, gærzawul, badalawul.

vassal, n. hum-sāyah, faḳīr. These terms are almost exclusively used by the tribes immediately north of Pešhāwar.

vegetable, n. (in general) sābū, (culinary vegetables) sāg, sabzj.

vein, n. rag, nabz (*cor. nas*), (open a) rag wahal.

venerate, v.i. grohedal.

vengeance, n. badal, intikām; v.t. badal ākhīstal, intikām ākhīstal.

verdant, a. shin, zarghūn.

verdure, n. shin-gashtī, shin-wālaey.

verge, n. tsanda'h, ja'i, morga'h, ghāra'h.

vessel, n. (recipient) lošhaey, kaṭwa'i.

vez, v.t. pārawul, ṭongreyil, ṭongawul, rabrawul.

victim, n. jār, dzār, kurbān.

victory, n. baraey, w'rāna'h, zafar.

victuals, see *food*.

view, n. mandāra'h, kātah, līdana'h, līdah, nazr, (intention) maṭlab, niyat, gharaz; v.t. līdal, katal, goral, nazr ka., (have in view) maṭlab lalar, niyat lalar, gharaz lalar, (deem) garnaḷ.

vigilance, n. baidārī, hošyārī, khabardārī.

village, n. kalaey, dih.

villager, n. da kali saraey, dihkān.

violence, n. jabr, jafā, zor, zulm, zabardastī, (inclemency) tūndī sakhtī.

- virtue*, n. she-gara'h, din-dari, neki, nekokari, (quality)
kho-e, khaslat, jauhar, loshaey, shifat.
visible, a. autsar, bartser, tsargand, sh'karah, zahir.
voice, n. zwayz, jzagh, jzwayz, bang, awaz, tarana'h.
volley, n. shilak; v.t. (pour in a) shilak war-kawul.
vow, n. lora'h, wada'h, neṭa'h; v.t. lora'h ka., wada'h ka., neṭa'h taral, jzo, (By thy head, I vow!) sta pah sar jzo.

W.

- wages*, n. talab, ma-wajib, miḥnat, muzd.
wagon, n. 'araba'h, gada'i.
wail, see *lamentation*.
waist, n. m'la, landa'h.
wait, v.t. aosedal, patedal, hazir aosedal, (attend) khidmat ka.
wake, v.i. wishedal, patseḍal, baidar ke.; v.t. wishawul, patṣawul, baidar ka.
wall, n. diwar, sadd.
wander, v.i. ramedal, bey-lari ke.
want, n. ghosht, hajāt, (poverty) tangsi'a, tangsa'h, khwari; v.i. khwareḍal; v.t. ghoshtal, hajāt lalal, khwari k'shal.
war, n. jang, kār-zār, (religious) jihād, ghazā.
warlike, a. jangi, tūr-yālaey.
warm, a. tod, garm, (luke) tarām, (somewhat) todukaey; v.t. todawul, garm ka.
warmth, n. tod-wālaey, todukha'h, garmi.
warn, see *admonish*.
wash, v.t. w'lal, windzal, (for prayers) awdas or wazū ka., (one's self) lambal; v.i. lambedal; v.t. lambawul.
waste, a. rang, shār. wijār, wairān, ujār; n. shāra'h, mair-a'h, (misuse) talaf; v.t. talaf ka., nā-haḥḥ kharts ka.
watch, n. pāswān, tsoka'i-dār, pahrah-dār, kashak-chi, (over cultivation) kaśhaey, (house) tsoka'i, tārna'h.
watchful, a. hošhyār, baidar, khavar-dār.

- water*, n. aobah, (carrier) mashkī, sakāo ; v.t. (cattle) aob-awul, lündawul, kharob ka., tsakawul.
watery, a. aoblan, lünd, z'yam-nāk, nam-nāk.
wave, n. tsapa'h, mauj.
way, n. lār, (habit, etc.) togah, kho-e, shān, dod, taur, tarīkah.
waylay, v.t. lār niwal, puṭ-gana'i ka., pah patsūni k'shey k'she-nāstal.
wayward, a. wītak, khpul-sar, sar-kaśh.
weak, a. zā-if, dangar, nā-tuwān, kam-zor, kam-ḡuwat, (unimportant) khwār, spuk, nā-tsiz.
wealth, n. daulat, dunyā, māl, zar.
wealthy, a. daulat-man, māl-dar, dunyā-dār.
weapon, n. drasta'h, wasla'h, y'ragh, hatiyār.
wear (clothes), v.t. aghostal, aghustal, pah dzān ācha-wul ; v.i. (last) pā'edal, (abrade) sūledal, (wear out) zaredal.
weary, a. staraey, stomān, haukah.
wedge, n. shpetaey, pā-na'h.
weep, v.t. jzaral aoshēy to-yedal ; v.t. (cause to) aoshēy to-yawul.
weigh, v.t. tolawul, tol ka., talal, jokal.
weight, n. dründ-wālaey, darah-nāwaey, tol, jok, wazn, andāza'h.
well, n. tsāh, kūhaey, spargha'h, (with steps to go down) baha'i, (with a Persian wheel, at Peshāwar and in vicinity) arhaṭ.
well, a. śhāh, joṛ, rogh, (born) sāwū, sāhū.
wet, a. khusht, lünd, nau-an, nawan, z'yam-nāk, nam-nāk ; v.t. lündawul.
wetness, or *wet*, n. nam, nau, z'yam, lünd-wālaey, khusht-wālaey.
wheat, n. ghanam.
wheel, n. tsarkh ; v.i. churledal, tsarkhedal, gærzedal.
whet, v.t. tera'h ka., tez ka., (stone) belāw, barjū, p'sān.
whisper, v.t. pas pasey ka.
white, a. spīn ; v.i. (turn) spīnedal ; v.t. (make white) spīn-awul.

- whiteness*, n. spīn-wālaey, spīn-tī'ā.
whizz, n. sajz, sagh ; v.t. sajz or sagh ka.
wicked, a. bad-kār, sharīr, gunāh-gār.
wickedness, n. bad-kārī, gunāh, badī.
wide, a. (broad) plan, psorawar, sarahwar, (open, gaping) wīt, wīt, chīng, (as a door) liri, (unconfined) ārat.
width, n. plan-wālaey, sor, psor, ārat-wālaey, 'arż.
widen, v.t. planawul, (open wide) chingawul, wīt ka., (as a door) liri ka., (relax) āratawul.
widow, n. kunda'h, kunda'h.
widower, n. kund or kund.
wife, n. artina'h, artina'h, ṭabar, ḥaram, merman, kor, (contemporary) bæn, ("feme covert") maṛośha'h, (husband's brother's) yor, (brother's) warandār, (son's) n'jzor.
wild, a. daštī, dzangali, waḥshi, ṣaḥrā-i ; n. dašt, ṣaḥrā, maira'h, dzangal.
wilderness (see *wild*), n. bayābān, bediā, dašt, ṣaḥrā.
will, n. khwašhī, khāṭir, rażā, marżī, (control) wāk, ḥukm, ikhtiyār, was.
willing, a. khwašh, rāzī, ḥāzīr.
win, v.t. gaṭal, w'ral, pær ka., (gain over) grohedal.
wind, n. wo, bād, hawā, (hot) paro, tod bād, (cold) sor bād, sūla'i, (breath) sāh, dam.
wind, see *twist*.
winding, a. kojz-wojz, kajz-lech, wahlandaey.
window, n. darbacha'h, darīcha'h, kaṛka'i.
wine, n. mai, sharāb.
winnow, v.t. tsapawul, tsap wahal.
winter, n. jzamaey, sāra'h.
wipe, v.t. muśhal, sāf ka.
wisdom, n. poḥa'h, 'aql, fahm, sha'ūr, dānish, dānā'i.
wise, a. pohānd, dānā, 'aql, hośhyār, (way) toga'h, shān, dod, rang.
wish, n. ghošt, haṇḍa'h, hatsa'h, ārzū, irāda'h ; v.t. ghoštal, haṇḍa'h, etc., laral.
with, v.i. m'ṛamedal, m'ṛāwedal, kumarnedal ; v.t. m'ṛamawul, etc.

- withstand*, v.t. hiṭālawul, ārawul, dafa' ka., barābari ka.
witness, n. shāhid, gawāh.
wolf, n. lewah, sharmaśh.
woman, n. shadza'h, 'aurata'h, zan.
wonder, v.t. ta'jjūb ka.; v.i. (lit. become astonished)
 hairanedal.
wood, n. largaey, (fire) bālarn, (brake, copse) jār.
wool, n. waṛa'i, (lit. down) pashm, (made of wool) waṛinah,
 pashminah.
woolly, a. waṛan.
word, n. khabara'h, wayana'h, wayaey, lafz, (intelligence)
 khabar.
work, n. kār, chār, kasb, shughl, miḥnat, khidmat; v.t.
 kār, etc. ka., k'ral, (man) kārī-gar, kār-kawūnkaey.
world, see *universe*.
worm, n. chinjaey.
worn, a. zoṛ, (rubbed or frayed) sūledalaey, (fatigued,
 worn out) ṭap staraey.
wound, n. parhār, zakhm, zam, khujz, khūjz; v.t. zakhmi
 ka., ghwutsawul, jzobalawul, khujzawul.
wounded, a. parhār-jzalaey, khujz, khūjz-mand, ghwute,
 jzobal, zakhmi, (badly) zam-zamolaey.
wrap, v.t. n'ghaśhtal, n'ghāṛal.
wretched, a. khwār, tārah, tabāh, bey-kas.
wretchedness, n. khwārī, tabāh-i, tor-bakhtī.
wring, v.t. nichorawul.
wrist, n. marwand.
write, v.t. kājzal, k'shal, khatt k'shal, taḥrīr ka.
writing, n. khatt, taḥrīr.
wrong, a. ḥarām, nā-ḥaḳḳ, nā-rāst, nā-rawā, nā-lā-ik, nā-
 munāṣib; n. bey-inṣāfi, zulm, jabr, jafā, ṣarar, nuḳṣān,
 (incorrect) ghalat, khatā; v.t. zulm, etc. ka., ṣarar ras-
 awul, etc.
wry, a. tsor, kojz, kṛing.

Y.

- yard*, n. gaz, (enclosure) hadera'h, gholaey.
yarn, n. sparnsaey.

year, n. kāl, (this) sajz or sajznaey or sakh kāl, (next) rā't'lūnaey kāl, makhāey kāl, (last) paṛos or paro-sajz kāl.

yearn, v.t. pakhsedal, pirzawa'h ka.

yeast, n. khamīra'h, tomna'h.

yield, v.t. (produce, bring in) rā-w'ral, war-kawul, paidā ka., (consent) manal, n'ghutal, n'ghwatal, (consign) pāslawul, spāral.

yoke, n. jugh.


young, a. ḍzwān, halak.

youth, n. ḍzwānī, zalmī-tob, halak-wālaey, (a youth) ḍzwān, zalmaey, halak.

Z.

zeal, n. ghairat, tapāk, gharmī, jān-fishānī.

zealous, a. ghairat-mand, tez, sar-garm.

 The words in this vocabulary have been taken from my English-Puṣhto Dictionary now preparing for the Press.

LONDON:
PRINTED BY W. H. ALLEN AND CO., 13 WATERLOO PLACE.

WORKS BY

MAJOR RAVERTY,

Recently published, which may be obtained of

MESSRS. W. H. ALLEN AND CO.

“We cannot but regard the contributions of Captain Raverty to the study of Asiatic literature as eminently useful and valuable. The author has now devoted many years of mental toil to the task he has undertaken, having commenced when a very young man in 1853; and the pre-faces and introductions to the Dictionary and Grammar were composed in a solitary military station in India. Nevertheless, Captain Raverty has in these introductory treatises presented much curious matter on the origin, language, and literature of the Afghans, which may be read with interest even by those who do not contemplate making a study of the Pushto tongue.”—“Daily News,” April, 1864.

“M. le capitaine Raverty, s’est surtout appliqué, d’une manière toute spéciale, à l’étude du puschtu ou langue des Afgans, qui n’était guère connue avant lui que par les travaux de M. B. Dorn, de Saint-Pétersbourg; mais qui, par ceux de M. le cap. Raverty, est mise tout à fait en lumière et peut être étudiée désormais aussi facilement que les langues orientales pour lesquelles abondent les ressources de l’érudition européenne. . . . Les ouvrages de M. Raverty sur la langue puschtu offrent un ensemble qui permet d’apprendre la langue sans avoir recours à d’autres livres que les siens.”—“Journal Asiatique,” 1862.

I.

In One Vol., Imp. 8vo., pp. xxxvi. and 1166, strongly and handsomely bound. Price £3 3s.

A DICTIONARY

OF THE

PUS'HTO, PUK'HTO, OR AFGHAN LANGUAGE,
WITH CONSIDERABLE ADDITIONS.

"He has shown an unwearied patience in collecting and expounding the whole word-treasure of the language. There are very few words that are in use in writing and good conversation which have escaped the industrious collector. Besides the pure Afghan vocabulary, he has also inserted the Arabic and Persian idioms, &c., which are so prevalent in this language."—Dr. Sprenger, 1862.

"This is hardly the place for reviewing a Pooshtoo Dictionary, further than to mention that it is beautifully printed, full without being too explanatory, and has received the approval of competent scholars. . . . He has a claim to be justly congratulated, in the phrase of Dr. Dorn, on having 'executed a monumental work'; or, to use his own modest words, on having 'rescued from oblivion, and thrown considerable light upon, an ancient and unique language, which has not hitherto received the attention it deserves from Oriental scholars.'"—"Scotsman," Feb. 1866.

"There had not been above two attempts at Afghan vocabularies before Captain Raverty's dictionary appeared . . . From our ignorance of the Pushto tongue, we are, of course, entirely disqualified from speaking of the merits of Captain Raverty's works, except that they appear to be the results of great study, elaborate research, patient toil, and untiring industry . . . Dr. Dorn, in particular, speaks of his dictionary in terms of the highest eulogy, describing it as a monumental work, which scarcely needs addition, and with the aid of which one may read and understand any Afghan writer."—"London Review," June, 1864.

"A peculiar feature of the work, which we notice at the

first glance, is, that under every infinitive are given, the third persons masculine singular of the present, past, and future tenses, the imperative mood, the active and past participles, and the verbal noun. This is to obviate the greatest difficulty in the path of the student—the somewhat complex nature and the irregularity of the verbs in many instances. The slight differences of pronunciation of the Eastern and Western Afghan tribes are also given, together with the plural form of each noun, and the class or declension to which it belongs, as arranged in his Grammar of the language. This would not have been necessary in the Dictionary of a language already known to the world; but being, as it is in reality, a language now, so to say, for the first time brought to light, it greatly smoothes the path of the learner, and considerably enhances its practical value.”—“Naval and Military Gazette,” June, 1864.

II.

Uniform with the above, One Vol., pp. 416. Price £2 2s.

GULSHAN-I-ROH :

BEING SELECTIONS, PROSE AND POETICAL,

IN THE PUS’HTO, OR AFGHAN LANGUAGE.

“The ‘Gulshan-i-Roh,’ or Text-book, is a very useful complement to the above-mentioned works. The texts, both poetical and prose, are well chosen, and are printed correctly; so that in any future examination of students of Pushto, they will prove to be of superior use. Whoever will, in future, have to teach the Afghan language, will most certainly take the ‘Gulshan-i-Roh’ for his guide-book, and it will be an excellent one.”—Dr. Dorn, Feb. 1862.

“Captain Raverty’s other works in the Pushto language comprise a complete Grammar (which has gone through a second edition), a large selection of prose and poetry, called the ‘Gulshan-i-Roh’ (which is the text-book in the examinations in the Panjab), and his English translation of Afghan poetry (‘The Poetry of the Afghans’)

will enable the student to acquire a thorough knowledge of the Afghan language without being obliged to have recourse to any other books; indeed, they are the sole implements to pioneer the way.”—“*Naval and Military Gazette*,” June, 1864.

“*Le Gulschan-Roh* “*le Jardin de Roh*,” c’est-à-dire de l’Afghanistan ou plutôt de la partie montagneuse du pays d’où est tiré le nom de Rohillas, offre un choix considérable de fragments des meilleurs écrivains afghans en prose et en vers.”—“*Journal Asiatique*,” 1862.

III.

In One Vol., pp. 265, uniform with the above. Price £1 1s.

A GRAMMAR

OF THE

PUS’HTO, OR AFGHAN LANGUAGE.

“A grammar of the Afghan language was, strange to say, a complete desideratum until the year 1855, so that no English officer before that time had any opportunity of learning the rudiments of the tongue. Previous to the breaking out of the Afghan war, more than twenty years ago, the Emperor of Russia had appointed a professor of Pushto (the language of Afghanistan) at St. Petersburg, in which capital all young diplomatists were made to pass examinations in the Roh dialect. Notwithstanding this example on the part of the Russian Government, nothing was done by our country in the way of assisting officers and plenipotentiaries in India in acquiring the Afghan language; and even when employed on missions of the greatest importance, they had to depend entirely on the honesty of interpreters for correct information.”—“*London Review*,” June, 1864.

“It will hardly be believed that before the year 1857 there was no grammar to be had in England or in India from which an English officer might acquire the rudiments of the language of Afghanistan. Nor can it be too often repeated that, even before the beginning of the Afghan wars, the Russian Government had appointed a Professor

of Pushto, the language of the Afghans, at St. Petersburg. There, in the northern capital of Russia, an Afghan grammar and reading-book was published by Professor Dorn, at the expense of the Emperor's Government, before our Government even knew that the Afghans had a language of their own. There, at St. Petersburg, young officers and diplomatists had to pass examinations in the dialect of the warlike mountaineers of Roh, while our generals and ambassadors, employed on missions of the highest importance, in the very heart of that country, had to depend for information on the honesty of interpreters. Afghan chiefs were able to talk treason in Pushto before the noses of our generals, while assuring them of their fidelity in high-flown strains of Persian eloquence We claim for Captain Raverty public support, and we are glad indeed to see that his long and very valuable and laborious undertaking has already received an amount of encouragement which argues well for the future success of a work which is to all intents and purposes national."—"Army and Navy Gazette," June, 1864.

"The Grammar of Lieutenant Raverty, which is sufficiently elaborate, and in which the rules are supported by copious and well-chosen extracts from classical Pushto authors, will be gladly hailed by every linguist."—"Athenæum," August, 1856.

"The first edition, which was printed at Calcutta in 1855, has now been followed by a second edition, which has had the benefit of the author's careful corrections, and will probably continue the standard Grammar of this interesting and important language for many years to come. . . . Of the practical importance of an Afghan Grammar we need not waste any words."—"Saturday Review," Nov. 1860.

"M. Raverty explique la formation de la langue et entre dans des détails curieux sur sa littérature. Il aborde enfin les règles de la grammaire d'après la nomenclature arabe, et il appuie toujours les règles qu'il donne d'exemples bien choisis et empruntés aux meilleurs écrivains en prose et en vers."—"Journal Asiatique," 1862.

"When on my last travels in Central Asia, I often consulted, at Hirát, at Sabzáwar, etc. etc., the Sidars and Moolahs as to the correctness of the phrases and examples cited by the Author, in order to prove the rules of his Grammar; and I was especially desirous to take their opinions on the way in which Captain Raverty explains the arrangement and conjugations of the Pushto verbs, so difficult and complicated as they are to unravel; and I am much pleased to repeat, that their opinions were very favourable to the conscientious and intelligent work of Captain Raverty."—M. N. de Khanikoff, Feb. 1862.

IV.

New and Cheaper Edition. Crown 8vo., pp. 380. Price 14s.

SELECTIONS FROM THE POETRY OF THE AFGHA'NS,

FROM THE SIXTEENTH TO THE NINETEENTH CENTURY:

*Translated into English from the original Pus'hto, with Notices of the
different Authors, and remarks on*

THE MYSTIC DOCTRINE AND POETRY OF THE SUFIS.

"The volume is of undeniable interest, and its execution must have been most laborious and difficult. Quaint wisdom, reminding the reader of the 'Proverbs' (Solomon's, not Tupper's), and fanciful imagery used to illustrate 'the old, old story,' told in every language that has ever been written or spoken, imagery which is sometimes beautiful, and sometimes ludicrous, are the principal characteristics of the poems."—"Morning Post," April, 1862.

"Captain Raverty's new volume in truth opens a new source of enjoyment to all lovers of real poetry, and at the same time a rich field of inquiry for our philologists, and students of the varieties of our race, with their intellectual peculiarities."—"Daily News," March, 1862.

"We feel much indebted to Captain Raverty, who (unlike so many of his comrades, with equal opportunities

and unlimited command of time) has turned his leisure to such excellent account, and introduced us to a totally new field of literature, in which his own carefully-compiled grammar and dictionary form the best, almost the sole, implements to pioneer the way."—"The Parthenon," 1862.

"Some among the poems remind the reader of the Book of Ecclesiastes, in their melancholy clear insight into the 'vanity of vanities,' and the transitory nature of this world, and all it contains. Others of the poems, even in their literal translation, are singularly beautiful; in their original melody and rhythm they must be captivating."—"The Athenæum," August, 1862.

"From these scanty passages some notion may be formed of the treasure of new poetical delights Captain Raverty has collected in this volume. He deserves the thanks of all classes of readers for opening up such a fresh vein of literary enjoyment; and we trust that his book may have as wide a circulation as its singular merits, and marked originality, eminently deserve."—"The Home News," June, 1862.

"The volume which is now before us ('The Poetry of the Afghans') is more likely to command general attention than his previous works: it has attractive matter to the theologian as well as to the general reader. It is a remarkable circumstance that the productions of the Afghan poets are now for the first time rescued from oblivion, and the other dangers which beset manuscript literature, by being printed in an English translation."—"Christian Reformer," October, 1863.

"As to the merit of their poetry, we cannot form an adequate notion. But the 'Selection' which Captain Raverty has translated enables us to understand that, in many respects, it differs from the poetry of other Eastern nations, and to conclude that the subject eminently deserves the attention of all those who believe that a nation's truest history is written in its literature."—"Westminster Review," July, 1862.

"The highly meritorious labours of Captain H. G. Raverty, in a field so little cultivated as that of the Afghan

language and literature, have met with due appreciation in a former number of this journal. They have gained him a European reputation amongst Oriental scholars, and the present volume, 'Selections from the Poetry of the Afghans,' is a worthy successor to the learned and elaborate works previously published."—"The Army and Navy Gazette," 1862.

V.

New and Cheaper Edition. Imp. 16mo. Price 5s.

THESAURUS

OF ENGLISH AND HINDUSTANI TECHNICAL TERMS,

Used in Building, Engineering, and other useful Arts.

"We would draw particular attention also to his valuable little work, 'English and Hindustani Technical Terms, used in Building and other Useful Arts, and Scientific Manual of Words and Phrases in the Higher Branches of Knowledge.' This useful and long-required manual has been found extremely useful to, and has been highly commended by, officers of the Engineers and the Public Works Department throughout the three Presidencies of India, by the officials and working staff of the different railways, by interpreters of regiments, and the public generally. But it requires a special notice from us, since by the recent orders issued from the India Office and the Admiralty, naval officers, consequent upon the abolition of the Indian navy, have great encouragement held out to them to study Hindustani, Persian, and Arabic; and Captain Raverty's little book is the only one that we know of which contains a long chapter on *naval terms*, which being chiefly Arabic and Persian words, are used alike in all three languages. It cannot fail, therefore, to be of great use to all naval officers serving in the Indian seas, as well as to their brothers of the army, since the work contains a key to the pronunciation; and all the

words and phrases are given in Roman as well as the Arabic and Persian character."—"Naval and Military Gazette," 1864.

The Secretary of the Civil and Military Examination Committee, Bombay, reports on this work, "In reply the undersigned is directed to report that the work is doubtless very useful."—Bombay Castle, 2nd August, 1859.

VI.

Crown 8vo., toned paper. Price 12s.

THE FABLES OF ÆSOP AL-HAKI'M:

Translated into the Afghān Language,

WITH ILLUSTRATIONS ON WOOD FROM DESIGNS BY JOHN TENNIEL.

"His latest work, translated from James's Æsop into Pushto of a simple but pure kind, ought to become a useful reading-book for students in the earlier stages of their progress."—"The Home News," April, 1872.

Preparing for Publication,

A DICTIONARY:

ENGLISH AND PUSHTO.

"A dictionary, English and Pushto, is now in preparation by Major Raverty, but it can only be brought out by the aid of the Government, for the expense of printing such books, consisting, in a great measure, of foreign

words requiring a special and peculiar type, is very large. Judging from previous experience, Major Raverty has but little hope of Sir Charles Wood supporting his efforts, though the Russian Government, never forgetful of anything which may facilitate its designs on Central Asia, has taken a great many copies of the works already published; for the young officers and diplomatists of St. Petersburg have for many years been obliged to pass examinations in Pushto. It would be extremely humiliating to this country if the English-Pushto Dictionary were to be brought out at the expense of that very Power which we have most to dread in the far East. Yet such might be. Up to the present time the gallant officer has had to thank the Russian Government far more than that of his own country for support and countenance."—"Daily News," 2nd April, 1864.

JAN 5 - 1932

